No.7 .- Vol. IX.

SATURDAY, FEBRUARY 14, 1824.

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MISSIONARY. CHOCTAN MISSION.

STATION AT BETHEL. An Account of some individuals who have joined the Church.

is a white man, a native of Pennsylnais, & has been in this country nearly 20 years. He is about forty years of age, and has been mied sixleen of seventeen years. He has en considered uniformly upright in all his dealand free from those grosser vices and incivitoo common among the white men of this pentry. He had, some years since, become methat intemperate; but was at a certain time emfounded, and ashamed of particular traits folly, committed in a fit of intoxication, that he couly resolved never to taste a drop of spirits menside. This resolution he has faithfully kept. Sace he left the circle of his friends in Pennmain, the pious instructions of his widowed man, and constrained tin to prof, but the influence of evil examples as hiled him into security. He hailed with joy the country, and perer acted a most decidedly friendly part .perations of grace on his mind have been in and thorough, since the Gospel was first duced: but more especially since the converand decease of his son at Elliot. He consiis that event, with the solemn admonitions of m, in letters written just before his death, the sanctified means of bringing his wandering withome to God. He did not openly espouse because of Christ, until the day when we first rimessed the special agency of the Holy Spirit That was a feast to his soul, and he comneaced family prayers the same evening. Since then he has let his light shine, and is certainly not ordinary in religious attainments. It is not common to find in a new believer so much consistent zeal and meekness of temper, amidst so much persecution as he has experienced from his family. Rosa, a black woman about thirty years of age ras originally from Georgia; where she professed rigion in the Baptist connexion. She was sold from place to place, till she came to the Indian atry. She enjoyed religious communion with a lapist church in Tennessee, for some time imrelately preceding her being sold into the natin. When she came away she came so hastily, that the could not obtain an official letter of reneedation, but received a certificate of a sis-

The though not sufficient, would have some within determining her former character and lag. Since she came into this country she has blevery thing to discourage her, and none to halup for her against the workers of iniquity. low far she conformed to the world I know not. semiraced the first opportunity of hearing instriction with joy, and unbosomed her sorrows the Williams with much apparent feeling and

with church, with whom she staied one night

In will recollect the remarks respecting her, halumer communication. She prayed for teachis four or five years before they came.

Printe is probably more than forty years old, nd was born in the Chickasaw nation. He was noted ringleaded to wickedness of almost every ties. He took advantage from his station, (that negro driver or kind of overseer,) for the comion of atrocious crimes. He at first opposed be revival, and abused those who were serious; and it was not till after the occurrence of that markable instance in the case of a black woand, which has been published, [The name of woman is Kate, afterwards mentioned.] that semed to have any feeling. Her exhortations other circumstances, were the means of awaing him: and he has, for the most part. been tive for the cause of Christ since he obtained e, as formerly in every evil work. The inhappy contentions had existed in his faso that he had left them. This is in a measure done away, and they live together

rene is at least, I should say, forty-five or was born in the West Indies, has lived in w.Orleans and Mobile, and during many years in the Choctaw nation. She used to speak rench language altogether till she came athe Indians. Here she learnt to speak their e, and lived and raised her children like the as, till within a few years past. She has now med to speak English, and takes more pains a her children. She has known no other of Christians than Roman Catholics, whom ald not understand; consequently was alignorant of God, and of futurity as a She was for some months subsequent coming here apparently as tho'tless and un-

ng, as could be conceived. while the mysteries of God " were hid from ise and prudent, they were revealed unto as she was in knowledge. And it was ightful to trace the operations of the Holy on her mind. Indeed, I have been inoften while conversing with her, hearing artless relation of the Lord's dealings soul. I have visited her humble cottage then she has been confined by sickness, and ne ailed of receiving good by her edifying and aly conversation, though it was in broken ge. Oh, how have I wished that objectors and infidels might witness and hear have among these poor blacks. It is true objectors and infidels here; but they yes, lest they should see and be con-They content themselves with only a suview of the subject, and then pronounce ocrisy and deceit.

the daughter of the preceding, say twenears of age, is the woman whose case has much interest. Nothing has appeared int with her profession, or the statements and respecting her. These need not to made respecting her. ed. I would only add, she does appear orn again. She grows in grace, and in wedge of her Lord daily.

(deceased last December,) was bely and fifty when he died. He had read some before I knew him, and bewith a good memory, his mind was lened than the rest. This was a snare me months after he became partially Though he had been exceedingly was sometimes seen weeping bitterivine service. He was very punctual s meeting from the first opportunity, was not that self abasement and lowliwhich we wished to see. He seemthat his fellow-servants should listen he could read and give out a bymn.aduct was so disgusting, on the whole, low servants, and I must own that mycome quite prejudiced against him .the Lord to give him warning, which, he understood, of his approaching disso-from this moment he appeared in earat his soul. His distress incressed with and it appeared thorough. The first

time I visited him after he was confined to his room, he looked up, at first wildly, then sprang up in bed, catching my hand, "Is this you, Mr. Williams? God bless you, O may the Lord bless you, and strengthen and help you through all the troubles of this world, and make you faithful in winning souls to the Saviour: and may we meet around the throne above." A violent fit of coughing succeeded, which nearly exhausted him. this interview, he gave me such an account of the exercises of his mind and the change in his feelngs, as satisfied me in the highest degree.

I had one or two more interviews with him, which were very interesting. In short all former prejudices were removed from our minds. He had most triumphant departure. [Mis. Herald.

#### CEYLON MISSION.

NATURE OF HEATHENISM. Extracts from the Journal of Gabriel Tissera, a Native Preacher.

The journal, from which the following notices are taken, was transmitted not long since, and inserted in the Appendix to the last Report of the Prudential Committee. The author of it is a young man, now about twenty-one years of age, who has assisted our missionaries, first as an interpreter, and since as a licensed preacher of the Gospel. A finely written letter from him to Dr. Worcester, in which he gave an account of his conversion, was published in the Herald, vol. 16, and copied into the Recorder of June 10, 1820.]

Pagan Notions of God .- " I went to a barber's house, where I was heard by the widow of a man who died of the cholera four days before this interview. There were also the brother of the deceased and some others present. When I told them that we do not worship idols, but worship the only living and true God, the woman said with great surprise, "Ha! it is the white people's God." "No," I answered, "God is a God of the black people, as well as of the white." They said that the great God, whom we worship, made the demi-gods, who are worshipped by the heathen. I replied, that I did not believe that there were any demi-gods. They then added, "We worship the idols named Varraven, Pattacaaly, &c.; and these we see with our eyes; but you tell us that God is a Spirit. How then can we worship a Spirit, seeing we cannot perceive a Spirit with our eyes?" They say, that if God has not a body, he could not create any thing :- A spirit cannot create matter. For their religion teaches, that the universe is created by Brahma, who is not a

spirit, but has a body with four faces.

"A woman asked, "If you believe God is a Spirit, why do you speak of him in the masculine gender, and not in the neuter?" She further said. that she could make her offerings to her idols, but she could not make them to the true God, for she could not see him. I told her that God sees her, though she cannot see God, and that he requires her heart rather than her property. She said that when she suffers any temporal evil, such as the sickness of her cattle, &c. she applies to her idols, and they relieve her.

"I next happened to go to a very pleasant fam-They expressed their gratitude for our attendance on them when one in the family was attacked with the cholera four years ago. After speaking a few words to them, I repeated the first and second commandments to shew them the sin and folly of idolatry. As soon as I repeated the commandment the Tamul translation is "me"-" before me." &c.) one of the women was struck with admiring astonishment, and said in a transport of joy, "Hear, hear! God speaks!" The reason was, that she had never heard in her life any passage in which God speaks to man putting himself in the first person, and that she could not but admire and wonder, when she heard that the Almighty ever condescended to address himself immediately to man. For, as far as I know, there is no instance in the heathen religion of Siven's [pronounced Siv' ven] addressing man, enjoining any moral duty upon him. I say Siven's, because he is next to the supreme god, being, as it were, his agent. For the supreme god, according to the heathen, is a spirit. But he does nothing, and attends to nothing, and every thing which he is to do is done by Siven. They also say, that nothing would have been created, if Siven had not had his wife. For their religion teaches them that though Brahma was the creator, yet he did not succeed in creating worlds till Siven joined him-

Views of the Nature of Holiness .- Though every reasonable man, must see at once, that it would be a great imperfection in an intelligent being to be destitute of moral affections, yet the heathen think the holiness of their supreme god consists in this want of moral affections. It is on the same principle, that they consider hermits as the most holy of men. They say that there are, or there were, hermits in some remote parts of India, who eat nothing but dry leaves, who are exposed to heat in the day, and cold in the night, having their hair entangled and their nails growing to a prodigious size, for want of attention to comb the one and prune the other. In short they are described to be very much like Nebuchadnezzar, when he was driven from men; except that the former are not deprived of their reason, but, as the heathens believe, voluntarily undergo all these sufferings, and are totally engaged in meditating upon, and praying to God. It is supposed that these bermits live in the wilderness, generally sitting in a steady ting in a steady, motionless posture, having their eyes shut, and their hands in the attitude of prayer. This they are supposed to do for many hundred years; for they suppose that these great men live several hundred years. This is what is meant by penance in the above journal. It is said, these sufferings are undergone, not with a view to atone for sin, but in order to go to heaven; for they believe that the hermit who suffers all this, does not deserve it, but suffers it simply to move Siven with pity towards him, who, by these unmerited suffer-

ings, is intreated to take the poor sufferer to heavwhich is the object of the penance." Views of the Nature of Sin .- "When I told the women in the last mentioned family that they were sinners, they said, "We have never sinned."-They were not insincere in saying this, for the heathen have no correct idea of sin. This brings to my mind something that occurred at Changany the other day, namely, Just as soon as I told some women that they as well as myself and all others were sinuers, they interrupted me by exclaiming, "Righteous—righteous we are. Hell we never shall see; but heaven-heaven-heaven we shall have when we die. Yea hell to us will never be; but always heaven we shall have."

"In my way home, I spoke to a woman who was cutting grass. But she said, "What! am I a sinner? See here; what better deed can I de in the world? For I am going to feed a cou." Many think that simply this will procure them happiness after death, because the cow is sacred to some of their

Views of Justification .- "When I told the hearto say that in his religion he used to do some external ceremonies, and he wished to know what similar ceremony he must doif he should embrace the Christian religion. The idea of salvation by works, is almost inseparable from the mind of a heathen. They have no conteption of salvation through free grace. Nor do they have any idea of a Redcemer.

"I met with a brahmin and entered into conversation with him. He mentioned means of atoning for sin—such as building temples and rest-houses, and digging wells for the accommodation of strangers. But there are very few who can afford to build temples. There are some who build rest houses and dig wells for the use of strangers or travellers; but even those that do the latter kind of "meritorious works," as the heathens call it, bear but a small proportion to the body of the people, because even these works cost considerable money, though not so much as building temples. So that the good works for works of righteousness which the generality of the people boast of, are but of very little value; for they cost much less than any of the works above mentioned. All that they mean when they speak of their good works, is, giving a little money for the services in the temple, some rice to brahmins, and sometimes to strangers, and some other little things similar to these. They think that even giving a little water to a man or a cow is meritorious, and as such will be rewarded after death. I know that a certain rich man in the district employs a laborer every day on purpose to give water to travellers .- The people generally suppose that they cannot obtain happiness after death without first getting property. For otherwise they could not give alms, and do other good works, which, as the heathen religion

teaches, is the way to obtain that happiness.
"A respectable old woman heard me with her She said that she is not a sinner, for she is of the Vallalla cast, and that as the Vallallas cultivate the ground for the benefit of men, they thus atone for their sins, and also work out righteousness for themselves. She also repeated a verse which was addressed to the supreme god, & which she believed to be of so great a virtue, that it would certainly save her soul if repeated at her death.

" In this season, the heathen of both sexes go to their temples, to hear their Pooranas, or sacred books read. Many would not come to the mission premises, fearing that that would defile them and render them unfit to hear the book, or rather that it would unde the righteousness which they have, as they think, already wrought by hearing it. For the heathen believe that simply hearing the Canda-pooranam will carry their souls to heaven."
Notions of a Future State.—"I say happiness

after death, because they believe that the soul transmigrates, and is born in a happy or miserable state according to the deeds done in the present state; and when thus born it lives in that body till death, and then leaves it and is born again, and so on. Thus the souls continue to be born again and again; and the only way of ceasing to be so born is by doing penance, when they are at once taken to heaven whence they never come out. But as to doing what the heathen mean by penance, there is none in the district that do it; only they say that there are some in some distant countries, but it is doubtful. They also believe that there is a hell, but they do not think that the punishment there is eternal, but longer or shorter, according to the magnitude of the sin-They believe that the souls were never created, but existed eternally; they think that only our bodies were created, but the souls were in some manner brought to live in them." [Herald.

# SOCIETY ISLANDS:

In the London Evangelical Magazine, for December, we find a letter from Messrs. Tyerman and Bennet, deputies of the London Missionary Society, dated Society Islands, March 13th 1823. From this letter which contains much interesting information respecting the rapid progress of religon and civilization in the Society Islands, particularly in the Island of Raiatea, we have prepared the following account.

When the missionaries came to this Island in the year 1818, the beautiful spot on which that settlement is now fixed was one vast mass of brushwood, timber, and fruit trees, with scarcely a single babitation; but now it is a beautiful town, extending along the margin of a fine bay, having several bridges over fine streams of fresh water, which fall into the bay. Large and handsome houses for the missionaries, a judgment hall, and a very spacious chapel (156 feet long by 44 wide) occupy the centre of the settlement, while respectable houses for the chiefs and people extend perhaps for a mile each way, producing a pleasing effect. From the centre of the settlenent, a substantial stone pier, 390 feet long, has been carried out into the bay, and a landing place has been formed at the end 48 feet square. natives have a number of well fenced inclosures for the cultivation of the sugar cane and tobacco. They have also suitable establishments for the manufacture of tobacco, sugar, salt, smith's work, chairs, bedsteads, and sofas, all erected under the superintendence of the missionaries. Of the extent to which they have carried the manufacture of sofas, we may judge from the following fact, mentioned by the deputies. At a feast of the baptized persons held while they were there, on a large stone platform formed in the sea, and intended to be the foundation of the king's house, they counted two hundred and fifty sofas, large and well made after the English model.

The meetings for public worship are well attended, and the behavior of the natives on these occasions is very quiet, and orderly. The depu-ties were present at one of the meetings when 150 persons were baptized, making the whole number of the baptized 1100, and leaving only 200 unbap-tized persons on the island! The church consists of about 150 persons.

Tamatoa, the present king, is represented as a very respectable intelligent person, and is regarded by the missionaries as sincerely attached to the truth. He has repeatedly remarked, that when he reflects how often he has allowed the people to offer sacrifice to him, and worship him as a god, he is covered with shame, and can scarcely lieve that God can pardon him; only, he adds, as he was then ignorant of Jehovah and Jesus, he hopes that God has forgiven him for the sake of his dear Son; and that, by his Holy Spirit, the word will so grow in his heart, that he shall not

return any more to sin. "Thus happily"says the account " is this island It was formerly not only the source evangelized. of all political authority to the surrounding islands, but the chief seat of idolatry. Human sacrifices were brought higher from all the neighbouring islands, and offered to Ono, the god of war. Here the now Christian & amiable prince, Tamaloa who

was once actually prayed to as a deity, and united ers that in order to be saved they must repent and believe in the Saviour, one of them said, "Yes, but what must I do in order to be saved?" meaning what meritorious work he must do. He meant remains. This triumph of the cross must be rein himself all the civil and ecclesiastical power, so garded as one of the most signal ever achieved since the world began." [N. Y. Obs.

## RELIGIOUS.

For the Boston Recorder. AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury of the American Edu-cation Society for January 1824. Friend to Zion, 6 Cass. Vests, value \$13 50 Hampden Aux. Education Soc, Aux. Ed. Soc. of Young Men of Boston, Avails potatoe field, Brookline, Mass. Fem. Ed. Soc. 1st Par. Rowley, Mass. Church in Theol. Sem. Andover, Mass. 6 25 Berkshire Aux. Education Soc. Friend, by Misses Edwards & Stoddard, Young Men's Ed. Soc. Sutton, Mass. Female Char, Soc. Sheffield, Mass. Hop. E. Starkweather, Worthington, Ms. C. B. Le Bosquet, Haverhill, Ms. Friend, by Rev. B. B. Wisner, Mite Soc. Waterford, Me. N. Q. Charlestown, Ms. by Rev. Mr. Fay, Fem. Char. Soc. Holden, Ms. 14 62 Do. do. bundle clothing. Female Friend, Heath, Ms. Fem. Aux. Ed. Soc. Pittsfield, Ms. 21 00 Rev. Robert Page, Bradford, N. H. avails butter, &c. Avails of a few rows corn, Brentwood, N.H. 2 00 Friend, Framingham, Ms. Dunbarton, N. H. Ed. Soc. egacy from Dea. A. Converse, Palmer, Ms. 6th & 7th payment of Executor, Female Char. Soc. Bedford, Mass. 4 7-8 lbs. Orleans Benevolent Society, Female Education Soc. Leominster, Mass. bundle yaru. Friend unknown, bundle varn. Rev. Cyrus Mann, Westminster, Ms. Graham Soc. Lynn, box clothing, & cash,

Friend, Princeton, N. J. Fem. Aux. Ed. Soc. Providence, 40 00 South Par. Danvers, collected at Monthly 30 00 Concerts, 30 00 Fem. Soc. Danvers, for the aid of For. Miss. 20 00 Missionary Field, Enosburgh, Vt. Jacob Baker, do. Widow's mite, Mrs. P. Farrar, Andover, Ms. By N. Willis, the following, viz.—Philander W. Dean, Taunton, Ms. 50 cts.— Friend, Warwick, Ms. \$2-Zion's Friend, 2 20-Win. Fisher, Killingly, Con. 2 30 -Paul Roberts, Columbia Co. N. Y. 50

cents-Female, Lime. N. H. \$1-S. J. Wood, Dublin, N. H. \$1, Annual Subscriptions. Mr. Patrick H. Greenleaf Mr. Thomas M. Clark Mr. Samuel Train, Boston, 95 00 Miss Electa May

Auxiliary Tract Society Enfield, N. H.

Two persons' Ann. Sub. Savannah, Geo. Sarah Battell A. P. CLEVELAND, Treasurer, No. ? \$ \$1674 26 10. Merchant's Row, Boston.

> For the Boston Recorder. Donations received in January, 1824

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by a sister of his Church, Madam A. B. P. Burgess, Dedham, Ms. by Ladies of Rev. Mr. Burgess' Society, Rev. Isaac Weston, Boothbay, Me. by Ladies of his society, Rev. Hervey Coe, by members of his society in Kinsman, Ohio, Rev. Calvin Hitchcock, Randolph, Ms. from 28 young men recently united to his chh. 20 00 Rev. Munson C. Gaylord, by ladies in Western, Ms. Rev. Robert Page, by Ladies in Bradford,

20 00 N. H. Rev. B. Green, by Ladies in Brandon, Vt. 20 00 Rev. A. D. Eddy, by Ladies of first Congregational Society, Canandaigua, N. Y.

Amos Blanchard Treasurer. 20 00 Andorer, Feb. 2, 1824

The following is an extract from one of the letters containing a life subscription, directed to the Agent of the Society.

"My dear Brother,—I send inclosed twenty dollars, which the ladies of my church and parish have contributed, to make their unworthy pastor a life member of the American Tract Society .-You must become a parish minister before you can enter fully into my feelings. The pleasure I have received from this expression of affection from my people, is far greater than if I had received a much larger personal benefit. We have also just formed an Auxiliary Tract Society, of fifty members, and ) expect great good will result from the distri-bution of these precious Tracts. On the receipt of the within my spirit was refreshed, a hope sprung in my bosom, that I was not labouring in vain. With fresh courage and alacrity I girded myself for my work."

For the Boston Recorder. CHRISTIAN ALMANACK AND RELIGIOUS PERIODICAL PUBLICATIONS.

The list of religious periodical publications in the Christian Almanack for 1824, has given rise to re-marks from various respectable sources. We think it proper to state the motives which led to the insertion of such a list-The sources from which the information obtained, was collected-and the principles on which the selection was made.

As it is the professed design of the Almanac to give a brief view of what is doing to spread the gospel, religious periodical publications were mentioned as among the most successful engines in promoting the work; and being so numerous, as among the most striking characteristics of the age of benevolence in which we live. It was supposed important also, to introduce these publications to readers, as a source from which they may obtain much pleasure and advantage to themselves and families.

But in collecting materials there was no list from which that in the Almanac could be copied, and we had only to resort to the publications in our possession, and within our reach, and then to pass our list through the hands of several editors of religious publications, to receive such additions as they were able to make. Hence we had no expectation of rendering the list complete, but resolved on rendering it as nearly so as practicable, with the hope that it might be made perfect in future time.

The principle on which the selection was made was that of inserting all the publications of which it is the main design to promote Evangelical religion and the spread of the gospel.

The number of religious publications mentioned in the Boston edition of the Almanac is 41, besides one in L. Canada; in the edition for New-York and Philadelphia, 43. The Boston Recorder for Jan. 3d, makes the whole number published in the United States 48; the number in each of the states agreeing with the Almanac, excepting the addition of 4 in Rhode Island & 1 in Georgia.

But the editor of a valuable newspaper states the whole number to be "about seventy." must believe this is very considerably overrating the number, though a half dozen or more, have taken their origin since the Almanac was put to press. We earnestly desire to render the list complete in the next number of the Almanac, and would respectfully request
ALL EDITORS

Of Religious Periodical Publications in the United States, which are not inserted in the Christian Almanac for 1824, to transmit to the American Tract Society a single copy of their respective publications, from which the title, location, &c. can at once be gathered. Communications may be addressed to William A. Hailock, Agent American Tract Society, Andover, Mass.

Editor of Christian Almanack.

For the Boston Recorder. CALL FOR TRCTS.

The Committee of the American Tract Society, in their late correspondence, have received a number of very interesting communications from vari-ous parts of the United States, affording to the friends of Tracts animating assurances that their labours are not in vain in the Lord." LETTER I.

From the Rev. Charles Clinton Beatley, Steubenville, Ohio.

"GENTLEMEN, -A deep interest has of late been excited, in this and neighbouring places, on the subject of Religious Tracts; and it has been determined, if possible, to procure the establishment of a Depository in this place, and to proceed in forming Auxiliary Societies. I have ready commenced in my own congregation, and find that the object meets with the warm approbation of all the friends of religion. We are anxious however, to know whether a depository can be established here, for the supply of the place, and country around, before any thing very active

or decisive is done.

"The advantages for a Depository at Steubenville are great, and it has already been noticed in your report, as an eligible situation. The town itself is the largest on the Ohio, between Pittsburgh & Cincinnati, containing near 3,000 inhabitants. The Presbytery of Steubenville embraces within its bounds a population from 60,000 to 70,000; and at a full meeting of this body, all the members became members of the Auxiliary Society here, and took with them copies of the Constitution, in order to form smilar societies in other places. Many societies have, at different times, been formed in this region, but have all fallen through in consequence of not being able to procure Tracis. The disadvantage is a great one and can only be remedied by the establishment of a Depository in this town or neighbourhood.

"I have been requested by the members of our Presbytery and others, to write and urge the American Tract Society to establish a Depository here, and that as soon as practicable. I have no doubt that 100,000 pages would soon be disposed of. Our Auxiliary Society is formed on the principle of transmitting one third to the Parent Soci-

LETTER II.

From a Gentleman in Chenango Co. N. York. " A small Tract Society has been established

in the town in which I reside, and has been in operation about three years. But we have found much difficulty in obtaining Tracts. We have had many applications for them from towns around us, and some from a distance of 60 miles. For two years we have been endeavouring to obtain the Christian Almanac, but have obtained none; in one instance we sent the money to Bos-ton, to have a parcel forwarded by mail, but did not succeed in getting them.

We have long been desirous to have a Deposi-tory established among us; and if you can furpish us with one, I shall be happy to do all in my power to promote its usefulness, and to let my services be entirely gratuitous to the Society, considering the usual allowance to Agents, above the necessary expenses of transportation, &c. as a donation. The country around is very destitute of religious information, and we hope you will not refuse to send us a depository."

Fer the Boston Recorder.

The Subscriber acknowledges his obligation to the Ladies of Marblehead, by whom he has re-cently been made a life member of the American Education Society; to those also, who have heretofore made him a member for life of the American Bible Society, the American Tract So American Bible Society, the American Tract Society, and the Massachusetts Domestic Mission Society—and to those who educated a headn-child bearing his name. While he can suptract it is "blessed to receive," may they she enit is still "more blessed to give," upon a copies like these, on which respect for the retigion is so happily blended with a stherein attachment to the great cause of Coching His-Marblehead, Mass. Feb. 7, Massachusetts.

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## RELIGIOUS.

INTERESTING ACCOUNT Of the Conversion of MAHOMED ALL.

Several weeks ago we published an account of the baptism and trials of Mahemed Ali, a young Persian, of 21 years of age, who has recently been converted to Christianity through the blessing of God on the labors of the Scottish Missionaries at Astrachan. In a number of the London Missionary Register, which we have just received, we find a very full and interesting account of the circumstances of his conversion. "Mirza Mahomed Ali," says the account, "is the only surviving son of a venerable old man, descended from one of the chief families of Derbent, and who, until a few years ago, held the office of Chief Judge in that city. From adverse circumstances the father was obliged to remove to Astrachan. Mahomed Ali was introduced as teacher to the Missionaries; and being an accomplished man, he was found qualified to give them instruction in Turkish, Persian and Arabic. Discussions became frequent; and this peculiarity was observed in him, that, while those discussions frequently produced in him the most violent rage, he continually courted their renewal. At last it was discovered, as will be perceived from the following extracts from Mr. M'Pherson's Journal, that his belief in the Mahommedan Superstition was completely shaken; and the Missionaries traced his progress with delight, till they could embrace him as a brother in Christ."

April 16, 1823.-Mahomed Ali, my Arabic Teacher, came at his usual hour. On offering a few remarks upon the absurdity of the system of divinity, which formed the ground work of our studies, I was more than surprised to hear him reply, "I no more believe what is contained in that book," pointing to the Mahomedan Confession of Hearing this unexpected concession, I was the more encouraged to enter into serious conversation with him. He now told me that his soul was in deep waters, and that he could not sleep at night, from reflecting upon his perilous situation, in professing a religion which he was afraid was not the true one.

April 17 .- Mahomed Ali returned this morning apparently in great anguish of spirit. He had slept none during the night, so keenly did he feel the convictions of a wounded spirit.

Before his mind was delivered from the shackles of Islamism, he one day asked John Abercrombie (a converted Cabardian) the following question:-" John, you were once a Cabardian: how have you become a Christian?" "Jesus Christ," answered John, says, "Come unto me all ye that labour and are heavy laden, and I will give you rest: now when I was a Cabardian, I laboured and was heavy laden; and I came to Christ for This reply of John's wounded Mahomed to the heart and he never forgot it.

April 19 .- Mahomed Ali called this evening. I began the conversation by inquiring how it was with his soul. "I am walking about and committing myself to the protection of Almighty God : for I cannot pray the Mahomedan prayers: I pray that God would forgive my sins, for the sake of the atonement of Jesus Christ his son; but," continued he, " when I say the word sox, I feel my heart as it were dragging it back again. I feel no difficulty in saying, 'Lord, do thou lead me in thy truth, and teach me the way in which I ought I reminded him that the carnal mind is enmity against God, and that he must account this a temptation from the enemy of souls. you believe (said I) the Scriptures of the Old and New Testaments, as received by us, to be a revelation from heaven?" "Yes; &I believe that the Koran is a false book," was his reply. I asked him, do you now believe that Jesus Christ is the only Saviour of sinners?" "O yes," was his answer-" What views have you of your own character?" "I see myself to be poor, wretched, miserable, and undone; that all my prayers, my shedience in times p and unprofitable"-" Do you see your need of the Holy Ghost to sanctify your affections and purify your heart?" He still answered in the affirmative. "Now," said I, "all that you require is to believe in Jesus Christ for the salvation of your soul."

He was much affected with the relation in which he stood to his venerable father. "I am sure," said he, " that my apostacy will bring him down with sorrow to the grave." He spoke very feelingly of his Father's peculiar situation; and ad-" My Father has many enemies at Derbent; and when they hear of his Son becoming an Infidel they will rejoice and thank God for it."

April 21 .- Mahomed Ali came as usual this When he went home yesterday evening morning. he found Mirabutalib, the Mission Teacher, and his Father conversing together. He took his seat beside them & began to speak of the Gospel. As he was proceeding his Father interrupted him, and requested that he might hear no more vain words.

April 22 .- Mahomed Ali made his appearance to-day at the usual hour. His Father sent the night before for one of his Persian Friends, and requested him to take his Son aside, and give him some salutary counsel. The following conversation ensued :- "So you intend to become a Chris "Yes I do"-" Are you not satisfied with the Koran, and with your own religion?" " No. Can you prove to me that the Koran is a revelation from heaven?"--" Come, come: tell me how much money the English Mollahs have given you for becoming a Christian." "Read the Gospels, and reflect seriously on them; and at the end of three days, you will not ask me that question."-"Remember your Father, your honour, your reputation, are all at stake: it will be for your advantage in this world not to change your religion." "What will that avail me if I must suffer the wrath of God in hell for ever?"-" You will be persecuted." "The Gospel saith, And unto him that smiteth thee on the one cheek, offer also the other." On hearing this reply, the Persian Gentleman was confounded, and said, "Why do you not tell your Father these things?" " By the blessing of God, I intend to inform him," was his

April 23.—Mahomed Ali still professes his attachment to the doctrines of the Cross; and says that he is determined, by the Grace of God, to make an open profession of his faith in Christ. The Persian Gentleman has been using every means in his power to withdraw him from the faith of the Gospel; but without effect. That Gentleman acts in the capacity of mediator between the old man and his son. He is a man of extensive knowledge, and approved piety in the Mahomedan Faith; yet so successfully has Mahomed Ali applied to his conscience the arguments with which the Gospel furnishes him, that he has come to the following conclusion: "Perhaps you may be right. You may have truth on your side."

From accounts of a later date it appears, that his father, acting under the influence of his Persian friends, and his own inveterate prejudices, treated Ali with so much harshness, that the missionaries considered his life in danger, and solicited the aid of the governor, by whose authority he was lodged in safety in the mission house. The persecution which be has endured, however, does not appear to have had an unhappy effect upon the minds of his countrymen. The latest accounts from Astrathan bring the encouraging information that the work thus happily begun, is extending its influence [N. Y. Observer.

INTERESTING INTERVIEW OF A CONVERTED JEW WITH HIS PATHER.

Two young Jews from Russia, (Abraham David Goldberg, and Samson Myersohn,) were recently converted to Christianity at Berlin, in the Prussian dominions. When the father of Goldberg heard of his son's conversion, he set out with a determination to bring him back if possible; but being taken sick on his journey, he was compelled to return to Russia without effecting his object. The father of Samson then set out, and after a journey of 1000 miles arrived at Berlin. We copy the following account of his interview with his son, from a letter inserted in the Jewish Exposior for De-

He had formed some strange ideas of the situation of our two proselytes. He supposed, as he stated himself, that there was a company of Christians, who held them here confined, and, as they once had gone over to them, forced them to remain among them. Old Solomon had put up in the house of another Jew, and through a third person invited the two young proselytes to visit him. We, their Christian friends, dissuaded them from going alone, because we were afraid there might be a great number of Jews assembled, who together with the father, would use them ill. They were therefore followed by two sensible Christians. They scarcely had entered the room, when the old man rushed out of an adjoining room, clansed his son in his arms: and retired into the other room to be alone with him. Here both the father and the son began to weep in such a manner, that they could be heard in the first room. After a long while they came back again, and the father appliogized for not having taken any notice of the strangers-love to his son had made him forget every other thing. Since that time a very pleasing relation has been

formed between father and son. - The father feels deeply grieved-for several nights he has had no and when I saw him, he assured me, that in five days he had not tasted food. He suffers from an open humour in his face; and the physicians have declared that his abundant weeping has made it worse. But with all that his parental affection is so great, and the satisfaction he feels at the love be experiences from his son is so lively that he speaks with him about his change always in terms of grief, never of rebuke. Now and then indeed, an expression will escape him like this: " I would rather die fifty deaths, than live to witness thy transition!" On the other part, the son treats his father with true filial reverence; and whenever he utters a contrary opinion, he does it with amiable modesty. I attended the second meeting between father and son. Besides me, wo Christian friends and our dear David were present. Old Solomon it a worthy Israelite, who and only attached to the outward forms of his religion, but truly enters into its spirit. He said distinctly, "Outward forms are nothing, the state of the heart is the great thing; it is therefore as little to be expected, that all such as are called by the name of Christ should be real Christians, as that all who are called Jews should be Jews in deed. Yet the outward is not to be slighted, as being figurative of the inward. The Jews, he said have a proverb: When you travel with a Christian and pass a crucifix, and he does not take off his cap, throw him out of the carriage."-Here David interrupted him, saying," The heart must do homage to the crucified not the head only." "True," replied the old man; "yet if he takes off his cap, you may safely travel with him through a forest; he will not murder you." Still this good old man, as is generally the case with Jews, had only a very imperfect notion of the nature of sin. He inveighed against Christianity much in the spirit of Mahomedans. During all these conversations and dissentions, his dear son sat near him on the soia, with a countenance on which mingled feelings of grief and delight were expressed; never contradicting his father, but turning to me whenever he ventured to utter a contrary opinion. At last the father exclaimed : " Now I would forgive all, had he only abstained from being baptized.' This word filled Samson with joy, and with glad emotion he exclaimed: This is the Lord's doing, who has so much changed the mind of my father; for never could I have expected this .- When we retired, the father spoke wi

he had anticipared, very kind and affectionate. How amiable must a young man appear to us who so powerfully feels in his breast the claims of filial affection, who is so sensible of the love of a kind father, who, by a thousand alluring temptations is called back to his home, and still remains faithful to his Saviour in a remote country. Surely every one who loves his Redeemer, must feel the strongest attachment and true brotherly love to such an Israelite.

of the love of the Christians, and said, they are all

worthy characters. He has also written home,

that the Christians here are quite different from what

It is rumoured that the father of David Goldberg has once more set out from Russia, with an intentention to go to Berlin, together with his father in law. If this be the case this other young man will have to encounter a similar trial of his faith; but we feel convinced, that he will get over it as triumphantly as his brother in faith, Samson.

From the London Exangelical Magazine. CHARACTER OF AFRICANER. The Hottentot Chief-by DR. PHILIP, Missionary.

Our readers are in some measure acquainted with the character of this remarkable man, whose conversion and subsequent conduct display one of the most striking instances of the power of renewing grace with which we are acquainted. The following testimony to the reality of his piety will afford delight to every intelligent & serious reader.

" Wonders of grace to God belong, Repeat his mercies in your song!'

In a former letter I gave you the account received by Mr. Moffat, of the death of this chief: have not yet received so much detail on this subject as I could have wished, but such as I have obtained since I fast wrote you is interesting. All the accounts I have received of Africanes since Mr. Moffat left him to support the mission at Lattakoo, agree in representing him as having conducted himself, in his family and among his people, in a manuer the most honourable to his profession. In his houshold he exemplified in a high degree the graces of the christian parent and master; and from the day Mr. Moffat was taken from him he continued with much humility, zeal, diligence, and prayer, to supply as much as in his power the place of a missionary. The labours of missionary were assumed by him from necessity. not from vanity or the love of authority, for while he was meeting with his people on the Lord's day, expounding to them the word of God, and conducting the public services of religion, he was constantly enquiring, whether he was likely soon to have another missionary, and expressing the most carnest desire on this subject. Africance was a man of considerable natural talents, of undissembled piety, and he possessed an experimental and an enlarged acquaintance with his Bible. Such as recollect the questions put to him in the presence of the Deputation on our arrival in South Africa, will be willing to admit what has been said respecting his knowledge of the scriptures; ow his good sense and the subdued character of his mind, the following anecdotes may be

"When he was in Cape Town in 1819, the Colonial Government made him a present of a waggon, an article of considerable value in this country. Remarking to him, on this occasion, that he must be very thankful to the government for this mark of esteem, I shall never forget his reply. "I am (said he) truly thankful to government for the favour they have done me in this instance; but favours of this kind to persons in my circumstances are heavy to bear. The farmers between this and Namacqua land would much rather have heard that I had been executed at Cape Town, than that I had received any mark of avour from government. This circumstance will, am apprehensive, increase their hatred against me; under the influence of this spirit every disturbance which may take place on the borders of the colony will be ascribed to me; and there is nothing I more dread, than that the government should suppose me capable of ingratitude."

"The intimate acquaintance with human nature, and the refinement displayed in this remark from a man who had been six years before the savage leader of a savage tribe, added much to the favorable opinion I had previously formed both of his talents and his picty. It will be recollected that Africaner accompanied the Deputation on their first journey as far as Tulbagh, when we operated, taking different routes, the chief pursuing his journey along the Western coast of Africa, while we were called to visit the missionary stations on the Eastern coast.

"While at Talbagh, the temper of Africaner was exposed to a trial which furnished him with an opportunity of showing his christian spirit. A woman under the influence of prejudice excited by his former character, meeting him upon the public street, followed him for some time, vociferating with all her might, and heaping upon him all the coarse and bad names which her vocabulary could supply; reaching the place where his people were standing by his waggon, with a number of people whom this woman had drawn to-gether still following him, his only remarks were, This is hard to bear, but it is part of my cross, & must take it up." In the following extract of a letter from the Rev. Edward Edwards, Wesleyan missionary at Khamiesberg, will be found a corroboration of what I have before stated respecting this singular man, and it shows that my estimate of his character has not been influenced by a partiality in his favour arising from his connexion

"I regret much that Africaner is no more. His influence among the Namacquas was very considerable, and with a little assistance from govern-ment would have rendered the cause of God in that country essential service. Again, Africa ner was a living witness of the power of divine grace in changing the heart of one who was formerly so much dreaded by the colonists, and no less so by the surrounding tribes. I believe he adorned his profession, and I have no reason to doubt but his conversion to God was sound. Africaner had a tolerable share of common sense, and was upon the whole a very superior Hottentot. His mind had been much improved by his intercourse with missionaries, and their instructions were by no means lost upon him, for his profiting appeared unto many. He was a Hottentot, and I think a sufficient refutation of that old charge, that Hotentots have no minds and are not capable of improvement and therefore cannot and ought not to e put upon a level with other nations, as it respects intellect. The Hottentot's powers have been much underrated."

"The whole life of Christian Africaner from his onversion, was marked by humility, consistency, and devotedness to God; and the manner of his death appears to have been worthy of the christian profession he had maintained.

The son of Christian Africaner, a pious youth. wrote to Mr. Bartlett an account of this event, as follows :- "My Dear Father, I have very unpleasant news to write to you; we have had a very heavy and shocking stroke, much lamented by us. It has pleased the Lord to remove from this world my grandfather, and seven days after my father : few hours before my father died, he called his children together and exhorted them to live in the fear of the Lord, and under the preaching of the gospel, and died triumphant! Mark the perfect man, and behold the upright; the latter end of that man is peace !"

# PLAN OF THE JEWISH SETTLEMENT.

The Directors of the American Society for me liorating the condition of the Jews, have come to a decision as to the plan of their future operations. The views of the Directors are now limited to the purchase of a tract of 5 or 6,000 acres. The purchase has not yet been made. Until the land is procured such Jews as may come to this country, are to be provided with accommodations at some place in the neighbourhood of New-York, where they are to reside in one family.

PLAN .- I. The object of the Society is, to invite and receive, from any part of the world, such lews as do already profess the Christian religion, or are desirous to receive Christian instruction, to form them into a settlement, and to furnish them with the ordinances of the gospel, and with such employment in the settlement as shall be assigned

II. The Jews who come to the settlement ar to be principally employed in agricultural and mechanical operations.

III. In order to facilitate this object, the Board shall procure as much land as will afford a site for the necessary buildings, and the contemplated mechanical and agricultural operations. IV. In order to afford the emigrants suitable

religious instruction, a minister of the gospel shall he procured by the Board, whose duty it shall be to act as general superintendant of the settlement V. A schoolmaster shall be provided, to teach the children and youth such branches, of the dif-

ferent sciences as may fit them for becoming intelligent, respectable and useful members of society Theological instruction shall be provided in the settlement for such youth of piety and talent among the Jewish converts, as it may be deemed expedient to have qualified for becoming ministers of the gospel or missionaries.

VII. On the contemplated settlement, a farm shall be stocked and furnished with suitable implements of husbandry .- The produce of the farm shall be considered common stock for the support of the different members of the settlement; and an experienced farmer shall be placed thereon to

wanage its concerns.

VIII. All the members of the settlement are to be considered as a band of brethren, governed by the laws of our Divine Redeemer, and associated together for the purpose of aiding each other in the concerns of the life that now is, and of that which is to come; and if any of the emigrants should act inconsistently with their profession, the Board reserve to themselves the right, at any time to remove them; lest by their improper conduc they should corrupt the morals of the other members of the settlement.

A copy of this plan is to be sent to Count Von der Recke, with a request that he would act as the agent of the Board, in calling the attention of the religious public in Germany to the objects of the

Indian Improvement .- A writer in the New York Statesman, in an account of a party given by Mr. and Mrs. Calhoun, says-Among the throng of the Secretary's visitants, none attracted a larger share of attention, than three Chiefs of the Cherokee tribe of Indians, who are at Washington, on business with government. They are all remarkably good looking men, being fine models both in size, form and feature.—One of them was pronounced to be the handsomest man at the party. They were well dressed in the ordinary costume of citizens, and appeared polite and gentlemanly in their deportment. The Ridge, one of the delegation, had with him his little daughter, about 10 or 12 years old, who is perfectly the child of nature, and whose artless manners excited great interest and attention. She was dressed in a neat plaid, with her hair ornamented with a

wreath of flowers, bea and plumes. A large dark eye, possessing uncommon brilliancy, anima-tion and mildness, gave to this little brunette of the wilderness an irresistible charm. Her affection and respect for her father, were very striking, her hand being commonly clasped in his. Her ear was charmed with the music of the piano, and some of the ladies could not resist her artless persuasion to gratify her with a number of tanes.

#### LETTER FROM MR. FISK.

Extract of a letter from the Rev. Pliny Fisk, Mis. sionary at Palestine, to his friend in New-York.

" Little do you know in America what privileges you enjoy. Though I love my work, and rejoice that it has fallen to me to labour in this country, yet I cannot sometimes suppress the tear when I compare the scenes I now witness with what I witnessed, and what I enjoyed in former years. Oh, what a difference! How refreshing it would be now to pass a few days in such society as l used to frequent. How should I enjoy a sabbath in their company, a prayer-meeting, a conference, or an evening visit with half a dozen pious friends. But if I should ever live to see the light of truth reviving in this land, that would certainly give a higher joy, and more solid satisfaction. And if I were still in America, and some other one were in my place, perhaps I should say, "Oh, what joy it rould give me to supply those ignorant priests with the scriptures, and to read the Bible very spot where it was written," Such is the ingratitude of the human heart. Such, alas! is too often the ingratitude of my heart. Instead of prizing and improving as we ought the privileges which attend our situation, we murmur because we are not favored with all possible privileges and gratifications. Though I experience some privations, yet I have, no doubt, my full share of com-When labouring to revive pure Christianity in these interesting countries, the mind anticipates such an extent of good likely to result from it, as yields most sublime pleasure. When we think of what is likely to be produced immediately, we find little to animate us. But when we extend our thoughts forward for a century the view swells upon the mind, and we hope for a change which shall cause joy throughout the church both militant and triumphant. When able to proceed, though but slowly, in our work, the mind finds satisfaction in its efforts, and in anticipating the future. But when we see, as we sometimes do, one plan defeated after another, and find ourselves deprived of almost every opportunity of doing good, it is then that the mind sinks. Obliged to be still, and see sin and error abound, and the work of destruction rage on every side, there is need at such times of steady, direct confidence in God. Excuse me for talking so long about myself. I thank you for all the information contained in your letter. I was much interested in the fact you mention, respecting a concert among several of the churches in New-York for the purpose of imploring the out pouring of the Spirit. God does hear prayer, and I trust he will hear their petitions and pour down his Spirit upon them. We may expect the enlargement of the church just in proportion as we observe a spirit of prayer among its members. My dear frieud, may you enjoy at all times the abundant influences of the Holy Spirit, and thus be useful and happy. Yours sincerely,

#### PRAYER FOR THE COLLEGES.

For the Boston Recorder.

PLINY FISK.

Mr. EDITOR, -1 am one of those who wish, at least, to feel grateful to any man who will point out to me the best means of doing good. Life is short, and the momentous consequences depending on it, demand diligence and wisdom in the improvement of it. "Be not slothful in business, ut fervent in spirit serving the Lord," is a divine injunction, that cannot be too deeply engraven on the heart; and wherever it forms a principle of action, I am sure it will inspire gratitude toward any one who shall suggest the happiest methods of promoting the cause of piety and the welfare of

The first suggestion of a general concert for prayer in behalf of our colleges & academies, struck me believes the Bible, doubts the efficacy of prayer? Who that recollects the wonders which have been wrought from age to age by the united prayers of the saints, doubts that wonders may be-nay, actually are wrought by the same means in the present age? And if united supplication for our seminaries of learning, may increase the amount of piety within their walls, and become the means of multiplying the heralds of salration, as we have every reason to believe, then all well-wishers to Zion must rejoice in the proposal to observe one day of the year in such a manner. I confess that I feel grateful for the opportunity of joining the thousands in Israel at an appointed season, in imploring the effusions of the Holy Spirit on those fountains of science, which are sending forth annually such streams as will either fertilize, or reduce to barrenness and desolation the city of our God. I rejoice to know that thousands of hearts will be opened before the prayer-hearing God at the same hour, in relation to the same object-an object unsurpassed in grandeur and importance by any other. I feel assured that great effects will follow such a concert for such an object, an object so dear to the heart of everlasting love.

When we pray for the revival of religion in our churches, and for the extension of the reign of Christ over lands that lie beneath the shadow of death, we derive strength to our faith, and encouragement to our hope, from the fact that our prayers do not ascend alone before God-concert here produces animation and confidence. The object too, is so great as confessedly to demand united supplication. But do we not need the same strong faith and lively hope when calling on God to bless our " Literary fountains?" Is the object not large enough to require a similar concert?-I firmly believe, that when Christians shall look candidly, and reason justly on the subject, they will not be long in coming to the conclusion, that faith and hope, perseverance and Union in prayer, are not more imperiously demanded by any object than this. Will they remember that there are some thousands of students in our colleges and academies who are not pious-that nearly every individual of these thousands is destined to exert a powerful influence on a thousand other minds in future life, and on their everlasting state-that this influence, if unsanctified, must be pernicious -I say, can Christians remember this and still hesitate as to their duty in regard to the proposed concert? Will they remember, on the hand, that nearly every converted student will become a minister of Christ, and the instrument of saving souls from death,-or if not a minister, that he will carry into his station, whatever it may be, the spirit of piety, and diffuse around him its holy influences-and doubt the propriety of the Proposed concert? I think not.

You have lately noticed some objections to this

proposal. I was not aware that any one, professing to be a disciple of Christ, could object to it on any principle. I had supposed that the injunction to " pray without ceasing," was still in force, and that it was still proper for Christians to meet with one accord, in one place, or in different places, to pray for the outpouring of the Holy Spirit on individuals or communities, as it might seem to them most important. I know indeed that

"Satan trembles, when he sees "The weakest saint upon his knees;"

but I know too, that none who love to "pray for the peace of Jerusalem," can fear aught from a concert of prayer, observed with that spirit of faile and love, without which all prayer is equally profane and impotent.

I regret that the proposal has not had the formal

sanction of the principal ecclesiastical bodi not because such a sanction would add any for to the obligations already binding Christians the duty of meeting it, but because it would h made the proposal more extensively known, an insured a more general attention to it.

But, I believe the day will be observed by man.

American Israel, notwithstandin thousands in our American Israel, notwiths any informality in the appointment of it; and that "inceuse and a pure offering" will be presented to the Lord in behalf of our colleges, on thousand altars. And it will be in vain. Religion will revive at the seaf fluence; pious instructors will find their hand strengthened, and their hearts encouraged-the churches will immediately feel the happy effect, in the glowing piety and zeal with which new converts will return from college to the homes, prepared to engage in every labor of love for the bonversion of their former acquaintance, and many anxious parents will rejoice overther sons, once lost but now found. Are such asio. pations extravagant? They are founded on what God has actually wrought in answer to united prayer, and on the sure word, of promise. They cannot fail—I mean, if Christians discharge this

I hope there will be but one sentiment, but one resolution on this subject; and that all who love the Lord Jesus Christ in sincerity will testify that love by asking him, "Lord, what wilt thou have me to do?" And I greatly mistake if the answer shall not be "ARISE, ARISE, AND CALL Troy THY Cop."

# BOSTON BECORDER.

SATURDAY, FEBRUARY 14, 1824,

REVIVALS OF RELIGION IN COLLEGES. In Yale College, there was a powerful Revival

in 1802. It commenced in the latter part of winter, and it was feared that that the vacation would terminate it, but it continued during the summe, and was not wholly past till a year from its conmencement. The number of pious students was small when it commenced. The number of stadents added to the church in consequence of it was fifty, and many who were not added to the church were greatly changed. There is an account of this Revival in the Connecticut Erange. lical Magazine, written by the President, which states, that all the students were in an unusual degree attentive to the interests of the soul.
In 1813, another Revival commenced, at the

same season of the year, but it was of shorter continuance, though the good effects of it were many, and are felt in the Churches at this time. Before the Revival, the number of students who were communicants in the church, was only thirteen, while the number of students in the College, was 270. The number who were anxious for their salvation, during a few weeks previous to the racation in the spring, was much larger than the number added to the church; but several were added to the church, who are now laborious and successful ministers, and others received religion impressions, which appear to have had a good is fluence over their character, till the present time. Since 1813 there has been a powerful Revival, in which it was supposed, that 40 students at least, were converts, and another of less power and shorter continuance in which 10 or 12, mostly of one class became hopefully pious.

In Middlebury College, since 1805 there have been five Revivals; one in 1806 not powerful; another in 1809, in which 30 students, which was almost half of the whole number, were regarded as converts; another between this time and 1816, in which the number of converts was not mentioned by the Rev. Mr. Metrill, from whom this information was obtained; the fourth and one of the most powerful Revivals known either in the village, or the College, was in 1816; the la was in 1821, in which about twenty students were added to the church.

In 1820 and 21, there were Revivals in Dartmouth, Middlebury, Brown, Yale, Union, Hamilton, and Princeton. Since 1821, there have been few Revivals in the Colleges. It is not known, that there is a Revival in any College at the present time. The last of which any account has been published, was in Jefferson College, Penn. By all the mercies of past years, and all the dearth of the present time, Christians are urged to pray for Revivals in the Colleges.

PRAYER FOR THE COLLEGES. We are exceedingly grateful that the proposit of the Directors of the American Education Se ciety, to observe the 27th day of February as a day of Fasting and Prayer for the Colleges, is receiving the attention and cordial approbations the editors of Religious Papers. The Portland

Mirror has the following remarks:-"Is not the Lord waiting to be inquired d! May we not trust be has mercy in store for our seminaries, if we ask with united importunity.

Let Christians remember that Bowdoin has neu
enjoyed a copious shower, and that seldom hare even a few of her sons been heard inquiring the way of life. May we not hope, that all those classes of Christians, who believe that knowledge is necessary for the ministerial office, and that the grace of God is a still more indispensable requ site, will observe the day proposed, with one mind and one heart?"

The Repository, published in Wilmington, Del. has the following:

"There seems to be some inquiry, whether our Churches intend observing the 27th inst. as a commended. Some, we find, are disposed to a tend to it: Would it not be well for all to do There is abundant reason to believe that There is abundant reason to believe the Lord has heard prayer in behalf of many seminary ries, and made them fruitful nurseries of the Church. We should therefore be encouraged plead with him, that he would continue to salt into these fountains."

The N. York Observer of Feb. 7th has devoted nearly a column to remarks in favor of the object,

PRAYER ANSWERED.

Extract of a letter from the Rev. R. K. Rogers to the Editor of the Boston Recorder, dated a Sandy Hill, N. Y. Jan. 28, 1824

"The Revival in this vicinity, is of such a nature, as to make it abundantly manifest that, is the Lord's doings." It is not confined to any particular age.—Old and young are mourning to This work was in answer to prayer. Christians, deeply for the situation of perishing souls around them and the structure of perishing souls around the structure of perishing souls around the structure of the st them, and they resolved to pray for the outpo of the Spirit. They were very much animated the work in which they were engaged, and the Lord hearkened and heard them. Oh what a couragement does this single fact afford ing breath shall not be spent in vain. found much good to result from Union-prayer met ings and conferences.—They have been been of God in very many instances to the convi and conversion of precious souls.

cal bodies add any force Christians to it would have known, and served by many notwithstanding will be pre-colleges, on a be in vain. ace and in. their hands raged—the

happy effects, with which ollege to their y labor of love equaintance,joice over their re such anticiounded on what wer to united promise. They discharge their

timent, but one it all who love will testify that wilt thou have oif the answer ND CALL UPON AMICUS. RDBR.

Y 14, 1824.

COLLEGES. werful Revival iter part of winvacation would ng the summer, er from its comus students was number of stuonsequence of it not added to the There is an acecticut Evangeresident, which in an unusual of the soul.

menced, at the as of shorter conof it were many, his time. Before idents who were as only thirteen, the College, was enxious for their evious to the valarger than the but several were w laborious and received religious ve had a good inthe present time. owerful Revival. 40 students at er of less power h 10 or 12, mostly ous. 1805 there have 6 not powerful;

number, were reetween this time of converts was letrill, from whom he fourth and one in 1816 ; the last twenty students Revivals in Dartle, Union, Hamil-821, there have lleges. It is not in any College at bich any account Jefferson College,

ast years, and all

students, which

pristians are urged eges. LLEGES. that the proposal an Education Soof February as a ne Colleges, is relinl approbation of o. The Portland to be inquired of? y in store for our ed importunity?— Bowdein has never

that seldom have and inquiring the pe, that all there we that knowledge office, and that the dispensable requireposed, with one Wilmington, Del.

quiry, whether our of 27th inst. as re-ure disposed to at-rell for all to do it. believe that the for many semina nurseries of the encouraged to continue to cart b. 7th has devote

favor of the object

Jan. 28, 1824. y, is of such a n

REVIVALS OF RELIGION. Ageneral seriousness prevails at this time among the convicts in the Connecticut State's Prison, & a ne country through the powerful agency of the Holy spirit, have appeared penitent for sin, while othsare crying "what shall we do to be saved?"

Edward R. Warendaled Waterford, Con. Jan. 30th, 1824. of there is a glorious work of grace in this viciin which commenced about the first of this year with the Baptist church in Lyme, & already 25 are hored subjects."

likalso have the pleasing intelligence from MREI. Wm. Bentley, of a revival at East Hadgentleman in Massachusetts writes to his friend

a Hartford, Con.: There is a reformation in the town of Carver, out fifty have obtained a hope in Christ, and number more appear very solemn. I will menon one remarkable instance of conversion. An id man, 30 years of age, being under very punent conviction, asked if there was any one preof who could pray. His little grandson, aged sitted, replied, "Yes grandfather, I can;" and real to prayer with him. The old man soon of found relief in the Saviour. There is some sect of a revival of religion in Plymouth and a Hallax, and some instances of hopeful convera: the cloud seems gathering all around us; first that pure and undefiled religion may

There is a revival of religion in Burk, Vt. and in Leaster, N. H. In the former place about 40 or obtained a hope of salvation .- Zion's Her.

OXFORD CONFERENCE OF CHURCHES. whe 6th of January, 1824, delegates from and if the churches in Oxford County, Me. met it histon, agreeably to previous appointment, irme purpose of forming, if found expedient, a haference of Churches. Resolved, That it is exredent to establish the proposed Conference of barches. After prayer for Divine direction, the astitution prepared by the committee was read, and adopted with some amendments. At eleven clock, the church was very well filled, and the ercises commenced with reading a report of state of the churches represented at this meeter. The report was followed, among other excises, by a discourse from Romans ii. 24, by Ber. Joseph Walker .- After which the Lord's noet was administered.

The report laments a general want of spiritualimlengagedness in the churches, and states there are many feeble churches within their an estitute of pastors. In the church in Turwriters has been during the past year, no inme or diminution. The number of members is 5. The churches in Norway and Paris contain but sixty members; in both the state of relimislow. Two have been received into the drh in Paris. The church in Bridgton has reand lost four by death; present numwill. The church in Fryeburg has received m, mexcluded 2; present number 100. The amin Waterford has received two, and lost arely leath; present number 116. The church thing has received three, and lost two by tath: present number 20. The church in Bethel besteloled one, received none: present numim about 90. The church in Sumner has receivtwo; present number 52. Sabbath Schools he been attended in most of the towns in the analy, the past year. The concert of prayer is beerved. A number of churches have atributed, and some of them liberally, to various mantable and missionary societies.

CONNECTICUT MISSIONARY SOCIETY. The Connecticut Missionary Society is the olddinstitution of the kind in this country. In the or 1798, the General Association resolved itself "the Missionary Society of Connecticut."his was only taking a name; for the society had dated in fact, since 1792. The Society was inbiporated by the Legislature in 1802. The buwas of the Society is managed by twelve Trustof whom six are civilians, and six clergymen. Treasurer is made responsible by heavy bonds. fixent of its operations .- The field of labour Sextended from Canada to the Missouri. The kety has often employed between forty & fifty maries. The number employed by the Socieace its organization is one hundred and seventy. Simber of Churches formed .- The names of places are mentioned, in which new churches he been formed. Most of these have now a the minister, either the whole or the greater Months lime. There have been at least 1013 iduals admitted to the communion table, and to the ordinance of baptism. Probably these and one half of the whole number. The number of books distributed, is 45,304.

Francistrouted, is 20,000.

Annual cons of the Churches, \$61093 87 uted in the new settlements, 5796 12 Alions to the Society, bit of Conn. Evang. Magazine, 11520 07 1824 78 t on the Fund. 32061 28

Total Receipts, \$127,525 84 numents .- To Missionaries to ments. \$83959 58 ons to Indians. 2567 86 ooks for new settlements, 5683 34 s of Treas., Auditor, and Sec., 3400 00 fences, Printing, &c. 2207 64 counterfeit bills, bad debts, 524 04

Total Disbursements, \$98,342 46 falement it will be seen that \$29, 183, 38, in in the Treasury as a permanent fund. ties of the Missionaries are \$416 a year, small outfit when they commence their Out of this sum all their travelling and enses are defrayed.

el Convention was formed in Alabama 15 domestic missionaries to labor 6 among the destitute in that state In 17 counties, auxilliary sobeen formed, and nearly the same of ladies societies. Their objects are, to missions, and to assist in the education at youth for the ministry.

ral Hymns,—The Rev. Dr. Lee of Colewritten a volume of Hymns which are y designed as an accompaniment to his Revival Sermons,12 Mr. NETTLETON is preparing a volume of adapted to Religious Revivals.

CHINESE COLLEGE AT MALACCA.

In 1818, Dr. Morrison appropriated £1000, and since that time £500 to establish the AngloChinese College. The corner stone was laid Nov. 11th, 1818, & the College was under the superintendence of Dr. Milne till his death, in 1822. From June 1822, to February 1823, the care of the College devolved on Rev.Mr. Humphreys, a missionary, from the London Miss. Society, and in Feb. 1823 on Dr. Morrison.

The number of European students, from the commencement to the present time has been 7; of Chinese 13. The studies of the Chinese students have been the books of Confusius; the Gospel of St. Matthew; the Epistle to the Hebrews ; Dr. Morrison's Dialogues, &c. &c.

The College Library contains 3380 volumes; 2850 of which are in the Chinese language .-The other books in the Library are in English, French, Latin, Greek, Hebrew, Arabic, Bengalee, Tamul. &c. &c.

The officers of the Institution are Robert Morrison, D. D. President-Rev. J. Humphreys, Principal-Rev. D. Collie, Professor of Chinese-Le Seen Sang, Chinese Master. Nunsid, Malay Professor. This College, and the translation of the Bible into the language of the millions of China, which is already effected by the unwearied exertions of Dr. Morrison, will be mighty through God, for the extension of the Christian Religion in the Chinese empire.

Protestant Missionary Stations in South America.-The United Brethren established a mission at Paramaribo, the Capital of Surrinam, in 1738. At this station six missionaries have been employed, and the congregation consisted in 1821, of 1295 persons, who were principally slaves.

The London Missionary Society established a mission at New Amsterdam, the Capital of Berbice, in 1314. The mission, which has been under the care of the Rev. John Way, has been very successful, and has connected with it a school of 80 children.

The same Society established a mission at Georgetown, in Demerara, in 1809. Three Missionaries have been employed, who are permitted to give the slaves catechetical instruction only.

The Wesleyan Missionary Society, established a mission at the same place, in 1814. There are under the care of two Missionaries, 1322 persons, principally slaves.

The London Missionary Society established, also, a mission in Demarara, about eight miles from Georgetown, at Le Resouvnier, in 1808. The number under the instruction of one Missionary, Rev. John Smith, is about 2000.

The Liverpool Bible Society have made some efforts to introduce the scriptures, at Rio de Janeiro, and Bahia, but the Religion of Brazil is Roman Catholic, and no Protestant Mission has been established there.

An Agent of the British and Foreign School Society, has established Schools at St. Jago, the

A gentleman to whom the American Bible Society entrusted some Bibles has distributed them with the approbation of the Roman Catholic Clergy, at Valparaiso.

The A. B. C. F. M. in July 1823, gave instruction to Messrs. Brigham and Parvin, to proceed from Boston to Buenos Ayres, with a view to the establishment of a mission in South America, under the patronage of the Board. It was mentioned in the Recorder of last week, that the Missionaries had arrived there. Mr. Parvin, contemplated taking the superintendance of a Lanschool, for which funds had already been raised in Buenos Ayres. The subscription for this school was opened before, and not after the Missionaries arrived, and Mr. Parvin contemplates the superintendance of it as a temporary employment only.

The British and Foreign School Society, by their Agent, Mr. Thompson, have established schools at Buenos Avres.

MISSIONARY STATIONS OF THE AMERICAN BOARD

OF COMMISSIONERS FOR FOREIGN MISSIONS. In India, at Bombay, under the care of Rev. Gordon Hall; at Mahim, six miles from Bombay, under the care of Rev. Allen Graves; at Tannah, twenty-five miles from Bombay, under the care of Rev. John Nichols.

In Ceylon, district of Jaffna, at Tillipally, under the care of Rev. Daniel Poor; at Batticotta, under the care of Rev. Messrs. Meigs and Woodward : at Oudooville, under the care of Rev. Miron Winslow; at Panditeripo, under the care of Rev. John Scudder; at Manepy, under the care of Rev. Levi Spaulding. These stations are all within ten miles north and porth-west of Jaffnapatam.

In the Sandwich Islands-at Hanaroorah, on the island of Woahoo, and at Wymai, island of Atooi. In Western Asia, at Malta and Jerusalem.

In the United States, among the Cherokee Indians; at Brainerd, in Tennessee, under the care of Rev. And Hoyt; at Carmel, six miles from Brainerd, under the care of Rev. Daniel S. Butrick; at Creek Path, 100 miles south-west of Brainerd, under the care of Rev. Wm. Potter; at Hightower, 80 miles S. S. E. of Brainerd, under the care of Mr. Isaac Proctor; at Willstown, under the care of Rev. Wm. Chamberlain; at Haweis, 60 miles south of Brainerd, under the care

of Mr. John Ellsworth. Among the Choctaws; at Elliot, in Mississippi, 400 miles S. S. W. of Brainerd, under the care of Rev. Cyrus Byington; at Mayhew, 100 miles E. of Elliot; at Bethel, on the Natchez road, S.W. of Mayhew, under the care of Mr. Loring, S. E. Williams; at Emmaus, 140 miles S. E. of Mayhew, under the care of Mr. Moses Jewel.

Among the Arkansaw Cherokess at Dwight,

under the care of Rev. Messis. Finney & Washburn. "The Board employs among the heathen not less than 146 competent adult persons, of whom not more than one quarter part are preachers of They elected a board of managers, and 25 different stations; in six or eight different nathe Gospel. It has established these labourers in tions speaking as many different languages and comprising many millions of people. It has translated a considerable part of the Bible, and is now printing it in the language of a numerous population. It has organized 10 Christian Churches in the midst of Pagan countries; has established about 70 schools, containing more than 3000 scholars."

MISSIONARY STATIONS OF THE UNITED FOREIGN MISSIONARY SOCIETY. The Society was instituted by the Presbyterian, and Associate, and Dutch Reformed Churches, in

1817. It has under its care seven stations among | tions for maintenance; and in place of making the Indians, viz. Union Mission, on the Arkansaw, 700 miles from its entrance into the Mississippi, under the care of Rev. Messrs. Vaill and Chapman; Great Osage Mission, 80 miles S. W. of Fort Osage, under the care of the Rev. Messrs. Dodge, Pixley, and Montgomery; Tuscarora mission, 4 miles from Lewiston, N. Y. under the care of Rev. Mr. Smith; Seneca mission, 4 or 5 miles from Buffalo, N. Y. under the care of Rev. Thos. S. Harris; Cataraugus mission, 30 miles from Buffalo, under the care of Mr. Wm. A. Thayer; Fort Gratiot mission, one mile below the outlet of Lake Huron, under the care of Mr. John S. Hudson; Mackinaw mission, in the Michigan Territotory, under the care of Rev. Wm. M. Ferry.

WESTERN EDUCATION SOCIETY.

Abstract from the Sixth Annual Report of the Directors presented December 31, 1823.

The leading object of the Directors, the past year, has been to purchase a few acres of land, and to erect a suitable house near Hamilton Col-

lege, for boarding the Beneficiaries. Fifteen acres of land have been purchased, and house has been erected of sufficient dimensions o accommodate fifty young men.

The house is now so far completed that it has received the family of the steward, who has commenced boarding the Beneficiaries.

The present number of Beneficiaries under the care of this Society, is twenty-four. The Society assisted twenty Beneficiaries the past year. At the close of the last year, there were, in the hands of the Treasurer, \$155, 36. Since that time, the amount of receipts has been, in cash, \$1029, 10, and in lumber, provisions, and other articles, as they have been estimated by their respective donors, \$2212, 67; making a gross amount of \$3297, 13. Of this sum, \$2192, 33, have been expended in erecting and furnishing the boarding-house; and \$850, for the board of Beneficiaries.

The amount of demands against the Society, exclusive of what is due to agents, is \$1143, 43. To finish their house, erect a barn and other outhouses, and provide for the support of the Beneficiaries the ensuing year, will require a sum to be raised, not less than \$3000.

THEOLOGICAL SEMINARY AT AUBURN, N. Y. At a numerous and respectable meeting of clergymen, and others at the Library of the Theological Seminary in Auburn, on the 13th inst.

Resolved, That this convention highly approve of the establishment of a Theological Seminary in the Western District of the State of New York. And whereas, the said Institusion is under the direction of three Professors, for whose support it is necessary to provide-And whereas, a fund for the support of one of them has been generously furnished by a friend in New York-And whereus, encouragement is received from other friends in the same city, that they will establish a fund for the support of a second Professor, provided a fund for the support of the third Professor shall forthwith be raised by the inhabitants of the Western District.

Resolved, As the sense of this Convention, that in order to place the said Institution upon a permanent basis, the Board of Trustees need, in addition to their present funds, the sum of \$20,000 ; \$10,000 for the support of the said third Professor: & \$10,000 to defray the expenses of the said Professors buildings, &c.

Resolved, That it be recommended to the Board of Trustees to appoint Agents, to solicit donations for the purposes aforesaid.

Twelve agents, consisting of the most active clergymen and laymen in the Western District. were accordingly appointed, and the counties, which they should visit, specified.

AMERICAN EDUCATION SOCIETY.

To the Editor of the Recorder - Sir, The Directors of the American Education Society, having learned that the comparatire view of expenses incurred by their beneficiaries at the different Colleges, as given in Note P. of their eighth Report, is in some respects liable to misapprehension; instructed me at their last meeting, to give through the Recorder a brief explanation relative to this subject.

The great responsibility resting on the Board. and the vigilance demanded in the execution of a trust so important to the Christian public, and to the individuals concerned, gave occasion to the system of minute quarterly returns from al! the beneficiaries. The result which was made out from these returns, and given to the public in the above Note was designed to answer several important ends. But the Directors are aware that no such statement, limited to a year or two, can be regarded as a perfectly accurate rule, by which to estimate the whole expense of an education at any College. Whatever aid it may afford to those who are interested in forming such an estimate, this was not the primary purpose of its insertion in the Report. to give this note an early place in your valuable paper, and oblige yours &c.

David Brown .- In the Washington Republican of Jan. 31, a communication stated that Mr. Brown. the Cherokee, delivered an address at the seat of Government, on the preceding evening; and that he would speak again on Sunday evening, in Dr. We rejoice at this occurrence Laurie's Church. at a time when it is proposed in Congress to discontinue the appropriation which has heretofore been devoted to the improvement of the Indian tribes. We trust such an example as David Brown, of the influence of instruction on the mind, may have authority sufficient to effect a continuation and extension of measures to promote the civilization of the Indians. By the last report it appears that more than eigh! hundred scholars received instruction at the different missionary stations. Suppose them all to attain an intellectual character like that of David and Catharine Brown, and what may not be anticipated from their influence and example.

BOSTON MUNICIPAL COURT.

The following Report was presented in Court, by the Graud Jury, on Friday, Feb. 6th.—The whole number confined in the City Jail is 74, viz. Male criminals, 45; Female, do. 7; Debtors, 22. In the House of Correction, 76, viz. Males, 40: Females, 36; total, 150. Of those confined in the latter building, some are for petty offences, but most of them are vagrants, common drunkarde, brawlers, and prostitutes; and if the admirable system adopted and pursued by the Mayor and Aldermen for the last six or eight months, is continued, the Jury entertain the belief that the number of vagrants, common drunkards, brawlers, and prostitutes, in the city, will be but few compared to what it has been, and that those at present in confinement, when discharged, will either reform or leave the city. To 'hat system may fairly be attributed the bresking up, in a great measure, of that sink of vice and infamy denominated The Hill ;" and from the heat information to be obtained on the subject, much more order and quiet at present prevails in that section of the city than for several years past.

THE PROVIDENT SOCIETY.

A Society with this name, has been organised in Philadelphia, and if properly directed, will be most beneficial in its consequences. It is not in-tended to pamper idleness, but to call into action the energies of the industrious and deserving poor; to weaken dependence on the charity of the public; to induce the poor to rely on their own exer-

beggary respectable calling; to brand it with

Ordinations .- On Wednesday the 21st ult. the Presbytery of New-Castle, Delaware, met at Bethel Church, for the Ordination of Mr. GEORGE

Morrison, as Paster of that congregation. In Solon, Me. on Wednesday, 14th inst. Rev. JAMES W. FARGO, over the first Congregational Church and Society, in that place; -Sermon by

Rev. Professor Smith, Bangor, In Charleston, S. C. Jan. 1st, Rev. DANIEL B. Jourson was ordained by the Charleston Union Presbytery as an Evangelist.

At Darlington Court-house, S. C. the 28th ult. Rev. GEORGE H. MARCHER was ordained by the Charleston Baptist Association as an Evangelist. Installed, at Newport, N. H. Jan. 28th, Rev. JOHN WOODS, over the Congregational Church & Society in that place.

town meeting recently held in Northampton, Ms. it was unanimously voted to give Rev. MARK TUCKER of Stillwater, N. Y. a call to settle as Colleague Pastor with Rev. Mr. Williams.

#### POLITICAL.

CONGRESS OF THE U. S. During the week ending February 6th.

Mr. FINDLAY presented a resolution of the additional protection to domestic manufactures. Mr. FINDLAY also presented the petition of sun-

dry citizens of the city and county of Philadel-phia, praying an increase of the tariff. Mr. HAYNE presented the memorial of the Chamber of Commerce of the city of Charleston, S. C. praying the establishment of an uniform sys-

tem of Bankruptcy.
On motion of Gen. Jackson, the Senate resum ed the consideration of the bill authorizing the President to cause to be made a military road from Fort St. Philip, on the Mississippi, to the English Turn, as an auxiliary to the defence of New Orleans.

Mr. LLOYD, of Mass. offered a resolution directng the Naval Committee to report on the present state of the Nary Hospital Fund, and whether any alteration is necessary to carry into effect the wise and humane purposes for which that fund was established.

Naval Peace Establishment .- Mr. LLOYD laid on the table a Communication, with Documents, from the Naval Department, relative to a Naval Peace Fatablishment.

A bill from the House to extend the time for the settlement of the private land claims in the Territory of Florida, occupied the principal part of the sitting of the Senate, in committee.

Additional Indian Agents.—The House went

into committee, on a bill for the appointment of two Indian Agents, to be stationed on the Western side of the Mississippi, as the President may think proper; with a salary of \$1300 per annum.

Roads and Canals.—Feb. 5th, The House re-

solved itself into a Committee of the whole, on the bill to procure the necessary surveys, plans, and estimates, on the subject of Roads & Canals. The Senate were engaged the greater part of Feb. 6th in discussing the bill providing for the

building of ten sloops of war. Mr. ABBOT, of Georgia, in compliance with directions of the Legislature of that State, offered the following joint resolution:

Resolved, &c. That the following amendment of the Constitution of the United States be proposed to the Legislatures of the several States, viz. "That no part of the Constitution of the United States ought to be construed or shall be construed, to authorize the importation or ingress of any person of colour into any one of the United States, contrary to the laws of such State."

> MASSACHUSETTS LEGISLATURE. During the week ending Feb. 12.

A bill passed the Senate, releasing towns of less than five thousand inhabitants, from the obligation to be provided with instructors in the Latin and Greek languages, provided they shall vote in town meeting to provide an instructer in the lower branches of English education.

Harrard University, &c .- The Committee on the subject of appropriations to Harvard College, &c. made a report. [The committee recommend the following annual grants, for the five years next ensuing, from the tax on Banks, viz : To the University of Cambridge \$6000; Williams College \$2000; and the Berkshire Medical School \$1000.

Williams College .- From a report made by the Committee of the Legislature, it appears that the Trustees of Williams College have from the grant of 30,000 dollars made by the Legislature of the State, invested the sum of 13,333 dollars in loans on good security, and applied the income of it to the support of a professorship of languages. The further sum of 7125 dollars has been loaned on good security, and the interest applied to the reduction of the tuition fees of students; \$3000 have been applied to the repair of the college buildings, and the increase of the library and philosophical apparatus. 5042 dollars are loaned on good security, and the income appropriated to defraying the general expenses of the institution; and the last semi-annual instalment of the grant, \$1500, remains to be paid.

Probate Courts .- A proposition is before the Legislature for providing regular salaries for the Judges and Registers of Probate in the several counties, and abolishing the fees which are now paid for the support of those officers.

The Governor's Salary .- The bill reducing the salary of the Governor, &c. was called up, and negatived in the second reading.

Supreme Court.—The bill for reducing the number of Justices of the Supreme Judicial Court

to four, has passed both houses of the Legislature. Small Pox .- A bill for the prevention of Small Pox, passed to be engrossed. A bill passed the House of Representatives, pro-

viding that Manufacturing Corporations shall be taxed for the amount of property which shall be in them on the first day of May on each year, in the towns in which the manufactories are situated. A representation of the Warden of the State

Prison, asking a grant of 1800 dollars, in pursuance of a vote of the Directors, to defray the expenses of that institution, was read and committed.

FOR EIGN.

The packet ship James Cropper, has arrived at New-York, bringing London papers to Dec. 15th. A change has taken place in the Spanish ministry. The Marquis Casa Inuso, is appointed prime minister of Spain; Heredia, is appointed minister of Justice; Don Josef de la Cruz, minister of War; Don Luis Lopez Ballasteros, minister of Finance; and Vilella, President of the Council. Saez, the late minister and confessor of

the King, is appointed to the Bishopric of Tortosa. By another decree, the king has nominated ten individuals composed of persons selected from the Old Council of State, existing on the 7th March, 1820, to be a Council of State.

Madrid is still in a state of fermentation. An order has been published prohibiting the inhabitants from conversing on political subjects. There is still some hesitation about re-establish-

ing the inquisition. The king of Spain is in fayour of this bloody tribunal. There are above 7000 persons confined in pri-on at Lisbon for political offences.

The small pox is spreading rapidly in several provinces of France. Belzoni, the traveller, is on his journey to Tom-

buctoo. Much valuable information is expected from this enterprising man.

By the last advices from St. Petertburgh, (says the London Sun,) the relations between that Court & the Dutch government, seem to be more closely united, and the two governments are committed to each other to aid and support Ferdinand to regain possession of South America.

I etters from Constantinople announce that a Russian Diplomatic Agent was expected.

The actual government of Greece is said to have been informed that an European Committee, composed of Plenipotentiaries from the Holy Alliance, were to propose plans for the future settlement of Greece under the influence of Russia, and that Count Nesselrode will be President.

A census of Rome has recently been taken, from which it appears the population amounted to 136,269. The Jews, who are about 7,000, are not included in this number.

Lord Strangford signed, on the 25th of October, at the Palace of the Reis Effendi, in Constantinople, a treaty of friendship and commerce for the Court of Sardinia, by which the Genoese vessels will have the free navigation of the Black Sea. The Porte has not yet ratified this treaty in the usual form.

From South America .- The Army of Gen. Valdes, sustained a great defeat from the Patriot forces under Santa Cruz, on the 8th Sept. One thousand prisoners were made by the conquerors. The army of Gen. Valdez is said to consist of 3,500 men-that of Santa Cruz of 9,000.

The government of Buenos Ayres have entered into a contract for the conveyance to that state of 200 Irish labourers, of the description usually called navigators, for the purpose of cutting a canal from Eusenada to the city of Buenos Ayres, and these colonists are now assembled and waiting to embark at Liverpool. They bind themselves to serve the government for seven years.

From Alrarado.-The brig John, arrived on Saturday evening from Alvarado. Capt. Storer furnished the following information - Hostilities still continued between the Castle of St. Juan de Ulua and Vera Cruz, without prospect of an ac-commodation. The city of Vera Cruz was almost in ruins from the bombardment. The Mexican fleet was in Alvarado, and the castle of St. Juan de Ulua received its supplies from Havana without any obstruction.

Indian Murders .- The Arkansas Gazette of Dec. 9th, states that a Party of Americans, 21 in number, were recently attacked while hunting on Red river, by a band of Osages, 200 in number, and were all murdered, except one.

#### DEATHS.

In Boston, Mr Stephen Roberts, aged 65; Mr Samuel Barnes; Mrs Frances M. wife of Mr David L. Mayo, 25; Mrs Elizabeth, wife of Mr James Osgood, 39; Mr Daniel Utley, 29; Edwin A. Greenwood, 5; Mr Wm. A. Kemp; Mr Charles Baxter, 40; Mr Thomas Powars, 40; Mrs Elizabeth W. Ware, wife of the Rev. Henry Ware, jun. and eldest daughter of Dr. B. Waterhouse; Mr Stephen Marson, 50; Mrs Mary, wife of Ebenozer Atwell, 29; Charles Coltman, 26 mo.; Sally Nolen; James Clay Robbins, son of Mr Stephen R.; Mr John Spanaæl; at South-Boston, Mr Peirce, mason, 41.

In Roxbury, Mr Joseph Gore, 71 .- In Medford, Mrs Sarah Hall, wife of Mr William H. 29; Mr James Derby, 83 .- In Milton, Mrs Rebecca Whitney, wife of Gen. Moses W. 46 .- In Weston, Mr Elijah Traverse, 66, a revolutionary pensioner .-In Natick, Miss Sarah Bacop, 73 .- In Needham, Frances, youngest daughter of Mr Nathan Dewing jun. 3 y. and 5 mo.—In Salem, Mr Benjamin Herhert Hathorne, 50; Mrs Eunice Kehew, wife of Capt. John K. 45; Mr Robert Perkins, 71; Mr Burpee Ames, 41 .- In Shrewsbury, Capt. Levi Pease, 84. He went to bed in his usual health, and expired in bed a few hours afterwards, without a struggle. When Capt. Pease established the first line of Mail-Stages, the great mail from Boston to Hartford, New-York, &c. was carried about once a fortnight on horseback, and in a pair of saddlebags. - In Pepperell, George James, son of Henry Bass, Esq. of Boston, 17.—In Rochester, Mrs Huldah Kenrick, 80, widow of Capt. John K. -In Nantucket, Mrs Sarah Coleman, wife of Mr Prince C. 66.—In Hopkinton, Mass. Mrs Hannah Fitch, 81, widow of the late Rev. Elijah Fitch.

-In Concord, Mr Stephen Barret, 74. In Manchester, Con. widow Catharine Clark, 49; Mr AbnerLandfear, 70. They both resided in one house, and died within three hours of each other.-In Philadelphia, Mrs Mary, wife of Lucius M. Sargent, Esq. - In Providence, R. I. Noah Kendall, Esq. 49 .- In Newport, R. I. Capt. Charles Davenport, 71.-In Wilmington, N. C. Capt. Jere-Washburn, 28, master of brig Favorite, of Kennebunk .- At New-Hartford, Ct. Jan. 25, Mr Roswell Goodwin, a member of the Theological Seminary, Andover .- In Charleston, Capt. Robert Cochran, 89, a native of Mass.-In Williamsburg, Mr Jason Hemmingway, 53.—At the Bay of Bluxi, Mississippi, Cady La Fontaine, aged one hundred and thirty-seren. He retained his faculties until the day of his death !- In New-Orleans, MrAmory Bigelow, 30, a native of Harvard; Mr Robert Anderson, of Portland; Mr D. Darling, of Boston; Mr Barney Varily, and Mr N. Willet, of Mass .-In Edinburg, 23d Nov. Mr Rufus Woodward, late

a Tutor in Yale-College. Small Pox .- Deaths of Small-Pox in New-York the week ending Jan. 31, twelve. Deaths of that disease in the same week at Philadelphia, nineteen. In the state of Massachusetts, the same week, and the week following three.
The Board of Health of Baltimore, have made

an official report that some cases of small-pox have occurred in that city.

The Board of Health, in Boston, announced one case of small-pox, on Tuesday, in Pleasant Street. The man, and his mother who nursed him, have been removed to Rainsford's Island. His bed and clothing have been burnt, and the house purified.

DR. BALDWIN'S CATECHISM. UST published, and for sale by Lincoln & Edmands, No. 53 Cornhill, a new edition of Dr. Baldwin's Catechism, being a compendium of Christian Doctrine and Practice. Price 4,50 per

USEFUL WORKS, for distribution at One Mill a page. FOR sale by LINCOLN & EDMANDS, No. 53

Cornhill, Scougal's Life of God in the Soul of Man. Friendly Visit to the House of Mourning. Miss Sinclair's Letter on the Christian Faith. 14 PEW FOR SALE.

N Park-Street Church, No. 19, well situated both for hearing and seeing, about centre of the North side aisle BOARDING .- Two respectable Female Board-

ers can be accommodated about 6 miles from town. Inquire of Dea. Bumstead. No. 63 Cornhill. District of Massachusetts, to wit : District Clerk's

BE it remembered, that on the first day of September, A. D. 1823, in the forty eighth year of the Independence of the United States of America, J. E. Worcester, A. A. S. of the said District, has deposited in this office the title of a Book the right whereof he claims as Author and Proprietor. in the Words following, to wit:

Sketches of the Earth and its Inhabitants. with one hundred engravings. By J. E. Worcester, A. A. S. Author of the Universal Gazetteer, &c.

In two volumes. Vol. 1."
In conformity to the Act of the Congress of the United States, intitled, "An Act for the encouragement of Learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an Act intirled, "An Act supplementary to an Act, intitled, An Act for the enplementary to an Act, mittled, An Act for the encouragement of Learning, by securing the capies of Maps, Charts, and Books, to the authors and proprietors of such Copies during the times therein mentioned; and extending the bunefits thereof to the Arts of Designing, Engraving and Etching Historical, and other Prints."

INO. W. DAVIS,

Clerk of the District of Massachusetts.

TO MRS. HANNAH MOORE.

By the REV. JOHN NEWTON. Why should you wish a name like mine Within your book to stand, With those who shone and those who shine As worthies of our land?

What will the future age have gained, When my poor name is seen, From knowing I was entertained By you at Cowslip Green! Rather let me record a name

That shall adorn your page, Which, like the sun, is still the same, And shines from age to age : JESUS, who found me when I stray'd On Afric's dreary wild,

Who for my soul a ransom paid, And made his foe a child. He taught my wild blasphemous tongue To aim at pray'r and praise, To make his grace my theme and song, And guided all my ways. A pattern now of mercy's power, Where'er I stand is seen, Such as I think was ne'er before

Beheld at Cowslip Green.\* \* Residence of Mrs. Moore.

> From Zion's Herald. MY FATHER.

My Father! Oh, that precious sound: When it salutes my list'ning ear, It bids my beating bosom bound And claims a tear. It brings to recollection one

Who sunk beneath the treach'rous main, Just as my infant tongue begun To lisp his name. An Orphan child! ab, none can tell,

The sorrows which that word doth speak, Tis that which bids my bosom swell, And wets my cheek. To struggle through this world of woe. Surrounded by each tempting snare;

To stem its storms, and never know A Father's care, At times seems more than I can bear. But stop--that God who rules on high,

Bids me to him lift up my prayer-On him rely. Yes, and methinks I hear him say, "Fear not the ills which may betide,

For thro' this life's uneven way,
I'll be thy Guide. Then never more will I complain;

On him at all times I'll depend, He is, and ever will remain,
The Orphan's Friend.

MISCELLANY.

## AN ADDRESS,

In favour of the United Brethren, or Moravians, written in consequence of the burning of Sarepta, one of the Missionary Stations.

"To all who are interested in the cause of Christianity, and the progress of the Gospel, the following statement is offered by individuals wholly unconnected with the United Brethren; and excited to plead for them simply by the excellence of the character, the greatness of their cause, the rigid economy with which their plans are executed, and the remarkable success which has attended their labours.

"For nearly a hundred years past, and during a period in which the Christian world may be said to have been dead to the interests of humanity at large, the Brethren have continued to send forth faithful, humble, diligent labourers-men not contented to offer a sacrifice that cost them nothing, but quitting all that they held dear in the present world, all the comforts of a civilized home, have given up their lives to the service of their Redeemer; cheerfully exposing themselves to the baneful climate of the West Indies, or enduring, year after year, the rigours of an Arctic Winter, on the coasts of Greenland and Labrador, without the accommodations, and barely provided with the necessaries of life. They have persevered in the work set before them, neither yielding to difficulties nor deterred by dangers and distresses, nor baffled by ingratitude and opposition.

"But it is not only on the excellence and the spirit of the Brethren's missions that we rest their cause, but also on the remarkable success which has attended their efforts. It is to facts that we appeal, to the well attested accounts of the most disinterested witnesses, and by these it is proved, that the Brethren's missionaries have discovered the right method of dealing with the wretched and the ignorant. In various parts of the world have they assembled around them colonies, gathered from the miseries of heathenism; and brought not only to a state of comfort, civilization, and industry, but to the knowledge and practice of the Gospel of Christ. The experience of a century has sufficiently proved that the directing principle of the mission of the United Brethren is the principle of practical wisdom; that the spirit which animates them is the spirit of the Gospel; and the success attending their exertions shows that the favour and the blessings of the Almighty has rested upon their labours.

"In thirty-three missionary stations in Greenland, Labrador, North America, the West Indies, Surinam, South Africa, and Tartary, there are about 32,000 Christain Converts, under the care of one hundred and sixty-eight missionarias, whose attention however, is not exclusively confined to them; for they preach the Gospel also to many thousands of heathens in their respective vicinities.

"The direct expenses of all these mismons amounted, in 1820, to 6,6771. 9s. 9d. [\$29,648, 04] a sum incredibly small, in proportion to the magnitude and extent of the good effected. But there were arrears and contingencies to be added, partly for the maintenance of aged missionaries, worn out in the service, or of the widows of deceased missionaries, or for the education of their children : these arrears, when added to the preceding sum, produc-ed a total of 94311. 17s. 11d.; [\$41,877, 61.]

"The smallness of this expenditure is to be accounted for, not merely by the rigid

economy, and self-denying habits of the missionaries, but also by the granifying fact, that in some of the stations, trades or manufactures, carried on under their superintendence, have been so productive as nearly to cover the whole of their respective expenses. In the Danish West India Islands, containing 12,000 Negro Converts, the missionaries have exerted themselves so effectually as even to remit 7501. [\$3330,] during the year 1820, towards the maintenance of other missions.

"The congregation of the Brethren on the continent and elsewhere, amount not on an average to more than eight thousand persons and these belong chiefly to the humbler classes of society; so that their means of contributing to the expenses of the missions are very small; but they were able, in a great measure, to meet it, until the difficulties and devastations attendant on the late war had so much impoverished the continental congragations, as to throw the burden almost exclusively on those of Great Britain .-With every effort, however on their part, they were not able to raise above 2000l. [\$8880,] per annum; less than a fourth part of the whole annual expenditure.— The Society labours in consequence, under heavy pecuniary embarrassments, and must long since have relinquished the missionary stations, and yielded up these Christian enclosures a prey to the powers of darkness, but for the spontaneous bounty of benevolent friends, chiefly in England and Scotland; by whose aid and exertions upwards of 4000l. [\$17,760,] have been collected in aid of the missionary fund. Still an annual sum of 2000l. [\$8880,] remains to be provided for; to which are to be added unliquidated deficiences of former years; and during the present year this deficiency has been greatly augmented, owing to the dreadful devastations produced by hurricanes on 2 of the South African stations."

Since sending the above to press, we have received an account of another recept visitation which has befallen one of the Moravian settlements; the settlement of Serepta, in Russian Asia, near Zarizin, on the Wolga. Sarepta was first established in the year 1765, by five of the Moravian Brethren from Hernhutt, in the hope that it might be the means of bringing the Calmucks and other tribes in the vicinity, to the knowledge of Christian truth. The population has by degrees increased to nearly 500 inhabitants; and a small number of Converts (Calmucks) have of late years, been gathered from among the heathen. The calamity to which we allude, and which forms a new claim to Christian sympathy, is thus described by the conductors of the Brethren's missions :-

"It has pleased the Lord our God, whose ways are often inscrutable, but always righteous and full of love, to visit our congregation at Sarepta in Russia, with a very heavy disaster. On the 9th of August last a fire broke out in one of the out houses of the tobacco manufactory; and as all the premises were built of wood and by the long continued drought and heat had become like tinder, the flames spread with such rapidity that all human help proved vain; and in four hours and a half the shops, with all the buildings belonging to the manufactory, the apothacary's shop, the large distillery, the warden's house, the two large houses of the single Brethren, with all their shops and farming premises, and 24 dwelling houses (comprising three fourths of the whole settlement) were laid in ashes .--Thus twenty-eight families, all the single brethren, seventy in number, and about twenty families of workmen and servants were bereft of their habitations. When the fire had reached the most dangerous place, between the single brethren's bouse and the closely adjoining out buildings of the minister's house, it pleased God to grant success to the unwearied exertions of those who came to our assistance, and to put a stop to the progress of the devouring element, otherwise, in half an hour more, the whole settlement of Sarepta would have been converted into a melancholy heap of ruins, and all its inhabitants

left without a home." Two lives were lost in consequence of fatigue and agitation of mind. All who have retained their houses, have most cheerfully accommodated the sufferers in the best manner in their power. The church was saved, and has been reopened.

The loss sustained, by a still later account than the above from the Ch. Observer, is estimated at more than \$170,000. Contributions for the relief of the suffering inhabitants of Sarepta, will be very thankfully received in New-York, by the

CIVILIZATION OF THE INDIANS.

Rev. Benj. Mortimer, No. 104, Fulton-st.

We return our best thanks to our father and to Congress, for his and their exertions to bring us. their affectionate children, to civilization, and to the knowledge of Jesus, the Redeemer of the red skins, as well as of the whites."-Address of Ottawas Chief to the President.

" From the report of the Agent, the Six Nations of Indians appear to be making considerable advances towards civilization. They have made extensive improvements, by clearing their lands, building comfortable houses, good fences, &c. At a number of the villages, they raise considerable English grain. There appears to be a spirit of in dustry among them; and a desire to excel each other in building houses, &c. The happy change which has been made in the habits of the Six Nations, is said by the Agent to have been brought about, in a great degree, by the smallness of their hunting grounds, and the scarcity of game, which have compelled them to labour for the support of themselves and families.

"A great change has taken place in the moral conduct of the Oneida, Stockbridge, and Tuscaro-ra Indians. The Oneidas have built themselves a handsome chapel, in which Divine service is performed, with as much decorum and solemnity

as at any other church. "The Indians on the Alleghany, Cataraugus and Tonewanda have made considerable advances, in improvement, by the aid of the Society of Friends

"The Senecas appear to be seriously engaged in the education of their children, and have built

large school house for this purpose. "The Genessee Indians have not had the sam dvantages, but have profited by the example of the white population surrounding their reservation.
"The Creek Indians have recently consented to the establishment of schools among them, and the Agent entertains great expectations of success.

"The attention of the Society of Friends has been turned to the Shawanese, Senecas and Wyandotts, at Lewistown and Upper Sandusky, in Ohio. These Indians reside on their reservations, and have made considerable progress in improving their lands. They have a prosperous stock of cattle and hogs, and improve fast in the cultivation of wheat, corn and vegetables. They are desirous to have their children educated and some steps have been taken for the purpose.

"The Miamies have lately manifested a disposition to adopt civilized habits. They have taken measures to fence in fields for cultivation. Some of their children are educated, at the school established at Fort Wayne, by the Baptist Board.

The Northern Missionary Society are making efforts to establish a school among the Indians, in the vicinity of Saganaw Bay; and notwithstandng some opposition, they will doubtless be ultimately successful.

"The Ottawas, Chippewas, and Potowatamics, also, have manifested a des're for improvement, by the provision which they have made, in the treaty lately concluded at Chicago, for the support of teachers, blacksmiths, and a person to instruct them in agriculture."

A school has been established under the auspices of Episcopalians, among the Menominee tribe at Green Bay, Michigan Teritorry. It contains about 60 scholars .- Star.

IMPROVEMENT OF AFRICANS.

"The slaves who joined the British during the war of our independence, to the number of more than two thousand, were settled on grants of land in Nova Scotia, as free British subjects. In this situation they displayed no inconsiderable share of ingenuity and enterprise, in providing for themselves the means of living. They erected places of worship, had ministers from their own body for their instruction, and acquired among their white neighbours, the character of an industrious and honest people. But the soil of Nova Scotia being found too poor to answer, and the climate too cold for their constitutions, the majority of them were persuaded to emigrate thence to their native continent, where they united with others in forming the colony of Sierra Leone. In this colony are now collected from fifteen to twenty thousand negroes, of whom upwards of twelve thousand have been liberated from the grasp of slave dealers .-They are settled in towns and villages, engaged in cultivating the soil, exercising different trades, and in every kind of employment which the circumstances of the colony demand. All enjoy the advantages of education. They are regularly observant of the Christian Sabbath, are provided with houses of worship and religious teachers, whose pious labours have been crowned with very remarkable success. In short the fact is notorious, that the settlement at Sierra Leone forms a well regulated, enterprising, and highly prosperous colony. And among these thousands of liberated negroes, of negroes who had composed black regiments in the British service, of Maroons from the West Indies, and of native Africans, from the surrounding country, who prefer a residence in the colony, these our former slaves are represented as holding a respectable rank; as being most of them in independent, and some of them in affluent circumstances."

AFRICAN COLONY. Extract of a letter from the Agent of the American

Colonization Society. "The number of Colonists at Mesurado by the last accounts, was one hundred and forty. emigrants in the Cyrus amounted to one hundred and five. The whole number of coloured people, who have gone out under the patronage of the Society, previous to the departure of the Cyrus, was two hundred and twelve. Several of these have returned to this country; and some of them have become settlers in the English Colony at Sierra Leone. The whole number of deaths which have come to our knowledge among the colonists since the commencement of our efforts, has been forty two. Twenty-two of these were among the passengers in the Elizabeth, the first vessel that visited Africa; and the causes of their deaths are particularly stated in the Fourth Report. Since the settlement at Mesurado in the winter and spring of 1822, (see the Sixth Report,) twenty deaths have occurred. Persons ever 40 of both sexes 4; persons over 21 and under 40, 5; persons under 21 both sexes 11. Total 20. Of these twenty, four were killed in the war with the natives; two were drowned; one, Abel Herd, the Traveller, perished through his own rashness; and one other died from swallowing, during a fever, large doses of whiskey and pepper. From this account, and the consideration of the difficulties, which always attend the commencement of a work like that in which we are engaged, I leave you to judge concerning the discouraging statements frequently made by the enemies of our cause."

SLAVES .- In the Ohio Legislature, on the first of January, the committee appointed on the resolution proposing the entire emancipation of slaves, reported a long preamble and resolutions on the subject, recommending a system of foreign colonization, and the passage of a law by the general government (with the consent of the slave holding states) which shall provide that the children of persons now held in slavery, born after the passage of such law, shall be free at the age of 21 years and recognizing the principle that the evil of slavery is a national one, and that the states composing the Union, ought mutually to participate in the duties and burthens of removing it.

Correction .- Some of the papers have noticed the sale of twin negro children, three weeks old, in Norfolk, Vir. as an act of great inhumanity. The Norfolk Beacon gives this of the circumstances of the case:-The Norfolk Beacon gives this explanation

"The advertiser is the administrator of the estate of Seth Williams, to which the mother of the twin children belonged. The mother having died in about ten days after parturition, and being unable to obtain a nurse for the children, who were so much afflicted from their birth, as to require uncommon care and attention, to justify a hope of rearing them, became a heavy charge on the administrator and his wife, who nursed them with the utmost vigilance and humanity day and night, until exhausted nature demanded some re lief, when the administrator having no right to give them up gratuitously to their male parent, ought legal advice, in conformity with which they were offered for sale, to give their father, (who is also a slave) an opportunity of becoming lawfully possessed of them, and he accordingly became the purchaser."

SECRET BENEVOLENCE.

Mrs. MARIA H. SPERRY gratefully acknowldges the receipt of 50 volumes of bound books, on religious subjects, from some unknown friend accompanied with an anonymous letter, dated New England, 1823;" requesting the books may be loaned without expense to the readers until they are worn out; and with liberty to have any of them sold, and the money arising from the sale. appropriated to the purchase of other useful books. May the benevolent donor receive a rich revard from Him who seeth in secret, and may he

bless the donation to affect the good for which it appears to be designed and calculated.

Wenham, Mass. Jan. 30, 1824. M. H. SPERRY. The parish under the pasteral care of the Rev. SILAS SHORES, of Falmouth, has contributed five dollars for the benefit of the American Coloniza-Roston, Feb. 4th, 1824.

OBITUARY.

Died in Stoughton, the 27th of Dec. 1823, Dea. ROGER SUMNER, aged 86. In 1775, Dea. Sumner made a public profession of religion, and after-wards sustained the office of Deacon of the church in Stoughton for a number of years, until, in consequence of bodily infirmities, at his own request, a successor was chosen in his stead. Dea. Sumner was a man of superior natural talents, and a strong mind and constitution. He was a lover of his country, and a firm defender of the free principles of our Federal Republic. He was a good citizen, a useful townsman, a kind neighbor, an affectionate husband, and a tender parent. But, what is more, he was a humble and devoted Christian. He firmly believed and uniformly defended the doctrines of Christ crucified. He grieved to see the cause of truth opposed, and deeply lamented the prevalence of error and iniquity around him. The trials, with which the church has been afflicted, where he was connected, often extorted the sigh from his aching heart, and caused him to pour out his whole soul in prayer to God, that the wickedness of the wicked might come to an end. As old age and many bodily infirmities came upon him, he looked forward with hope and composure to his latter end. Never was he known to murmur nor complain, though exercised with the most excruciating pain for the greater part of the time for three or four years before his death. At length, worn out by age and bodily sufferings, he came to the grave like a shock of corn ripe in its season, leaving an example of faith, humility, and devout resignation; and another evidence of the power of religion in supporting the soul under the most acute and afflictive diseases, which are permitted to prey upon fallen men. May his piety be possessed by his children to the latest generation, and his memory endure as long as the sun. Communicated.

The Lord will provide .- Long before the estabishment of Bible Societies, the Rev. Peter Williams, a pious distinguished clergyman in Wales, seeing that his countrymen were almost entirely destitute of the Bible, and knowing that the work of the Lord could not presper without it, undertook, with holy confidence, although destitute of the means, to translate and publish a Welch Bible for his countrymen. Having expended all his living, and being greatly involved in debt, with the work unfinished, he expected every hour to be arrested and imprisoned without the means or the hope of release. One morning he had taken an affectionate leave of his family for the purpose of pursuing his pious labors, with an expectation that he should not be permitted to return. When just as he was mounting his horse, a stranger rode up and gave him a letter. He stopped and opened it, and found to his astonishment, that a lady had bequeathed him a legacy of 500l. sterling. "Now," said he, "my dear wife, I can finish my Bible, pay my debts, and live in peace at home.

The above anecdote was related to the editor of the Religious Intelligencer, by a pious old lady of New Haven, who is a native of Wales, and who has heard Mr. Williams preach, and has one

#### SUMMARY.

FOREIGN.

City of Jerusalem-The number of houses at present in Jerusalem is between 3 and 4000; its inhabitants are estimated as follows: Turks 10,000; Greeks 1000; Franks, 1000; Armenians 1000

From England .- Government packets are to ail from England for Buenes Ayres the first Tuesday in every month.

The remains of the crew of an American vessel, name unknown, which was upset at sea, were landed at Holyhead. The crew were originally fourteen in number, ten of whom perished one by one, through fatigue and hunger, having clung to the wreck until their strength was exhausted. The survivors were sixteen days upon the wreck, eight of which they were without food. A subscription was opened for them at Holyhead.

Slave Trade .- It appears by an extract of a letter from Capt. Leake to Sir H. Monde, from the Bay of Biafra, in the river Bonny that the Slave Trade is carried on by vessels mostly under the French flag, to an enormous extent—so that in the course of 18 months, 424 vessels arrived on the north side of the Bay Biafra; and departed with large cargoes of slaves, from 500 to 1000 each. At a moderate calculation, 106,000 slaves have been carried off in the above vessels.

Negroes in Jamaica. - Jamaica papers received at Charleston, S. C. state that the petition of the free negroes of that island to the House of Assembly for an extention of their privileges has been rejected; the Assembly declaring that the free people of colour in Jamaica, have no right or claim whatever to political power, and that any further privileges than those which they already enjoy are unknown to the constitution.

Encouraging from Hayti .- A free black man, who removed from this country to Hayti during the last year, writes to his friend in this city, that the President received him in the most friendly manner, granted him a fine farm in a beautiful situation, furnished him with farming utensils, and promised him that he would furnish provisions for en families, until they could support themselves. He thinks that if industrious blacks were to go from this country to Hayti, they might accumulate something handsome in a few years. [Obs.

DOMESTIC.

Stealing Negroes .- Johnson, the Kidnapper, so notoriously known in his wicked occupation, was lately tried in the State of Delaware, and sentenced to receive 39 lashes on the back, to stand one hour in the pillory, to have his ears nailed thereto, and the soft part cut off.

By the report of the special committee on negro slavery, in the Legislature of S. Carolina, it appears that in that state alone there are 258,478 laves, valued at \$77,543,000, averaging \$300 each. In the United States there are about one million fire hundred thousand!

Florida Indians .- We have information from Pensacola, to Dec. 28th. Gov. Duval had arrived, accompanied by two Chiefs of the Lower Creek or Seminole nation. He passed through Talahaee, and held a conversation with the Chief, and was informed by him that it was with difficulty that he could restrain his young men. Some outrages had already been committed on the settlers in the vicinity of Fort St. Marks, which Fort had been abandoued by the U. S. troops, by order Mobile Register. of government.

A society was formed in Washington City or the 12th ult., for the purpose of meliorating the condition of the poor, and preventing as far as practicable, pauperism, vice and immorality.— The Society is called "The Howard Institution of Washington City." The following gentlemen were chosen Officers and Managers for the ensuing year. Hon. Samuel L. Southard, President. W. W. Seaton and Geo. Blagden, Esqrs. Vice Presidents. John Coyle, jun. Secretary. Bradley, Esq. Treasurer.

In Philadelphia, the tax for supporting the poor, last year, was \$100,000; and the assessment for the same object this year, \$130,000!

The surgeons of the Philadelphia Eye Infirmary report, that during the last year 176 patients were admitted—that 118 were cured and 31 relieved.

Portsmouth Savings Bank .- The following statement exhibits the situation of the institution at the end of the first six months from its establishment. 275 Deposits by 200 persons, from 20th Aug. 1823, to Jan. 21, 1824 \$14,049, 31—Semiaunual dividend, carried to account of Depositors \$78 03-Interest on loans \$104, 74-Total \$14,232

Rhode Island Legislature, Jan. 22. Execation.—Mr. Burgess reported a resolution in favour of providing by law for the education children employed in the Manufacturing Establishments in the State. A gentleman, who, for motives of benevolence, had visited the seveni Factories, and inquired into the particulars, stated that 2500 children excluding wearer. Factories, and inquired into the particulars, stated that 2500 children, excluding weavers, from the age of 7 to 14, were employed in the Manufactories in this State; that no schools whatever were kept for the children of a great proportion of them Factories, and that in the others, the only mean of Education were Evening and Sunday School. That the Evening Schools were of little avail, the children being employed from sunrise in the money

That the Evening Schools were of little avail, as children being employed from sunrise in the moning to nearly eight o'clock in the evening; after which they had to prepare for the evening school.

Mr. Burgess observed, he had no idea of putting the State to expense for the education of them children. His view was that it should be interested in the manner of the employers of these children, to give them schooling, and to deduct the expense from their earnings. The bill was recommitted.

Geological Survey.—The Legislature of the

Geological Surrey.—The Legislature of New Carolina, at its late session, appropriated \$250 m nually, for four years, for the purpose of enabling the Board of Agriculture to employ a person of competent skill and science, to make a geological and mineralogical survey of the State.

Canal in Florida. - "It is contemplated in St. Canal in Florida.—"It is contemplated in St. Augustine," says the Charleston Courier, "to cut a canal for the purpose of bringing the water of St. John's river through the harbor of that city." The committee on the subject, have reported in favour of a Canal from Lake Champlain to the

River St. Lawrence, 126 miles. The Chesapeake and Delaware Canal Com-missioners have agreed upon a course for the con-

Seat of Government of Maine.—The question, for accepting a deed of 30 acres of land, given by the inhabitants of Augusta, for the location of the seat of Government, has been postponed till 1827,

by a vote of 77 to 65. It appears from the report of the Post Master General, that there are more than 560 different newspapers printed in the United States.

The number of Newspapers chargeable via postage, sent by mail from the Post Office in Botton, is found to exceed one hundred and suty thousand in three months. Those which postage, probably exceed forty thousand in

At Savanuah on the 12th and 13th ult. Se thermometer in the shade, was at 75—the peads and plum trees were beginning to put forth their buds, and it was feared a succeeding frost would destroy the fruit for the ensuing year.

A Fire at Savannah, Georgia, on the night of the 19th ult. destroyed all the buildings on Rice's wharf, and all the buildings from Exchange Dock to Mongin's wharf, and the buildings on Moore's, Auclaux's, and Mongin's wharres. The whole number of buildings burnt was 17 or 18-and the amount of property destroyed, 70 or 30 thousand dollars.

The statement that Mr. Wm. H. Handy, of the Missouri Fur Company, had been killed in adult is incorrect. He was murdered by Mr. Samuel Perry, Senator in the Missouri Legislature, to whom he had conveyed a challenge from his relation, R. H. Price, Esq.

Economy.—The following is the result of a experiment, actually made, in order to ascertain the comparative expense of oil and candies. It appears that one gallon of oil will burn 362 hours and 3-5, and that it requires 10 and 3-5 hours the comparing of the companion of the comp dles, to burn the same time; so that supposing of to be 75 cents a gallon, it will be equal in expens to mould candles at 7 cents per pound.

LATHROP'S SERMONS,

WITH a Memoir of his Life, written by his-self. "The system of truth which he found in the Bible, and to which he steadfastly adhered, was that, of which salvation by the atoning blood and life-giving Spirit of Christ, is the prominent feature. Here, he often declared, he rested his hope of heaven; and that if the great doctrine of atonement were taken away, then was, in his view, nothing left in the gospel, to meet the necessities of the sinner. were remarkable for a practical exhibition of gospel truth, for a strict and ingenious analysis of his subject, for abounding with lively impressive sentiment, and deep and critical views of human ma-ture, and for a simplicity and perspicuity of me-thod, sentiment, and expression, which rendered them alike intelligible to the most illiterate, and gratifying to the most refined of his hearers. It is a common observation among preachers, that the great truths of the gospel, from the peculiar constitution of the human mind, loose much of their effect by being often repeated; but Dr. Lathrep-possessed the rare talent of making the text of possessed the rare talent of making the test of every discourse so prominent, that while he kept constantly in view the same cardinal truth, hearers were perpetually gratified with norelly. Or Price \$2—For Sale by R. P. & C. Williams, Wholesale and Retail Booksellers, Boston. The Trade supplied on liberal terms. Feb. 7.

ANNOTATIONS ON THE BIBLE.

JAMES W. BURDITT, Franklin Head, No. 94 Court Street, has for sale a few copies Annotations upon the Holy Bible: wherein the second street wherein t cred text is inserted, and various readings and ed; together with the parallel scriptures. The more difficult terms in each verse are explained seeming contradictions reconciled; questions and doubte reconstructions. doubts resolved; and the whole text opened-by the late Reverend and learned divine, Not-thew Poole—to which is prefixed an account the life and writings of the author.

SECOND EDITION OF MR. WAYLANDS SERMON.

JAMES LORING has just published, price 2 cents, the Moral Dignity of the Missionary Enterprise. A Sermon delivered before the Borton Baptist Foreign Mission Society, &c. By f. Wayland, Jr. Pastor of the First Baptist Church in Section. Extract from a Review of the above in the Mis-Boston. Second Edition.

sionary Herald for February.
"This is a production of more than ordinary excellence. It deserves, we hope that its infinise merit will secure for it, an extensive circulators. It combines much plain truth with no small degree of originality of conception, and felicity of labourds. The classical allusions with which a abounds, and the various and striking imagers as abounds, and the various and striking imagers happily employed to enliven attention, are, however, but its minor excellencies."

PAWTUCKET COLLECTION. UST received, and for sale by Lincoln & En MANDS, 53, Cornhill—the 5th Edition of Par-MANDS, 53, Cornhill—the 5th Fattures, by Ret. David Benedict.

MRS. SHERWOOD'S STORIES. WST received and for sale by R. P. &C. WILLIAMS—price \$1, fine paper, 75 costs
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COMMON THINGS.

I AMES LORING, has for sale at his Bookstore.

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